

*Theologicall Rules,*  
**TO GUIDE**  
**V S I N T H E V N**  
derstanding and practise  
*of holy Scriptures:*

## Two Centuries :

*Drawne partly out of Scriptures  
themselves: Partly out of Eccle-  
siasticall writers old and new.*

**ALSO**

*Enigmata Sacra, Holy Riddles; Or  
Misticall Cases and Secrets of  
Divinitie, with their Re-  
solutions.*

### *Four Centuries:*

The vnfoling whereof layeth open that  
Truth that concerneth Salvation.

By T. W. Preacher of the word.



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45.  
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791





TO  
THE CHRISTIAN  
READER.



*I* *t is not the words  
of holy Scriptures  
onely, but the sense  
and meaning, (Be-  
loued in Christ)*  
*which is carefully  
to be searched after of all those who  
desire the knowledge of that Truth  
which bringeth to saluation such as  
endeuour to liue thereafter. This ap-  
peareth well by that worthy sentence*

## To the Reader.

Basil.

*of a Greeke Father, affirming, That Pietie consisteth not in the sound of the Ayre, but in the force of things signified, whereunto accor-*

Hierom.

*deth that of Hierom the Latin Father.*

The Gospell consisteth in the inward-marrow of the sense, and not in the outward sound of words; not in the leaues of letters, but in the root of reason. To this purpose as I haue heretofore travelled to lay forth the signification of words in Scripture by a short and easie Dictionarye already by me published to the world, in the kinde acceptance whereof and other my labours, I haue tasted of thy curtesie, to my great encouragement: So haue I now thereunto added Two Centuries and more, of Theologicall Rules, and aboue Fower Centuries of Mysticall Cases and Secrets of Diuinitie with their Resolutions, as  
good

## To the Reader.

good helps and means to bring to light the hidden understanding of the Scripture. For, certaine it is, as humane Arts and Sciences, bee they Grammar, Logick, or the rest, so neither Diuinitie, which is the Arte of Arts, and Queene of Sciences, can either bee taught or learned without Precepts and Rules; And as it cannot be practised, so can it not bee understood without speciall fit Rules to guide vs in the Interpretation. For the most of these Rules, especially such as bee deriued from ancient writers, I am bebolden to Flaccius Illiricus; the rest I either collected out of later moderne writers, or by my owne obseruation. I haue also added an Explication of all the Rules which bee drawne immediately out of the Scriptures: To the other, which be collected out of Ecclesiasticall Authors, I haue (for the most part) ioyned both Rea-

## To the Reader.

*sons and Examples, to explaine them the better. Some of these Rules doe further our understanding in the Old: some in the New Testament: and some in both. Some of them will steed vs in the Doctrines, some in the words and formes of speeches vsed in the Scriptures: and some serue to gouerne vs in the studie and practise of the word. Whatsoever vse or worth they bee of, (which I verily hope will be much and manifold,) I dedicate them, to all the Faithfull whersoever throughout this land, dispersed.*

*If any either Ioshua or other young man, shall out of enuy or iealousie object, that by this meanes not only Eldad and Medad, but (as Chrysostome speakes) the Shepherd and the Husbandman, and the Spinster, will bee able to prophesie and know as much as some Preachers do. An answer is framed to my hand by Moses the*

## To the Reader.

*man of God: I would to God that all the Lords people could prophesie, and that the Spirit of the Lord were put vpon them. And by Paul, Let the worde of God dwell plenteously in you in all wildome. Col. 3. 16. If this satisfie not, The next answer is, that if they who finde fault will labour to doe as much, or much more seruice to the Church by their painfull endeuours, they shall doe it I assure them without enuy on my part. As for you beloved in the Lord, take in good worth, I beseech you, both these my Two Centuries of Theologicall Rules, and also my Fower Centuries of Ænigmata Sacra, or Mysticall Cases and Secrets of Diuinitie, annexed, (of whose vse see their proper Preface) and improoue them to your greatest spirituall gaine in Christ. To whose Grace I commend and commit you*

To the Reader.

*you to bee guided and comforted by it  
for ever. Farewell, from my house  
in Canterbury. 1615.*

Yours to his vttermost

T. W.



1

Theologicall Rules,  
drawen partly out of holy  
writ, partly out of ecclesiasticall  
writers both ancient & moderne,  
*seruing to guide vs in the under-  
standing and practise of  
holy Scripture.*

---

52. *Rules drawn immediately  
out of themselves.*



*SEEKE and ye shall haue;  
Seeke and ye shall finde;  
Knocke and it shall be opened  
vnto you: Math. 7. 7.*

1.  
Rule.

The true and sauing knowledge  
of the Scripture by most earnest and  
daily praiers is to be begged of God  
through Christ: Iam. 1. 5.

Explica-  
tion.

*Christ begun at Moses and interpreted  
to them the Scriptures, and opened their  
wits, that they might vnderstand them:  
Luke 24. vtr. 27. 45.*

2.  
Rule.

It is Christ his office to open to  
man, both the Scriptures by the mini-  
sterie of the Church, and his minde  
by illumination of his spirit.

Expl.

2

## Rules for the understanding

3.  
Rule.

*The spirit shall lead you into all truth, he shall write the law of God in your heart: John. 14. 26. Ier. 31. 33.*

Expl.

The holy spirite is both author and interpreter of Scripture, which as it is inspired by the holy ghost : so by his enlightning, it must be beleueed and practised : Therefore the high and so- ueraigne authority of interpreting of Scripture doth belong neither to Coun- cels, Fathers, nor Pope : but to the ho- ly spirit the inditer of the Scriptures, he is the principal interpreter. 2. Pet. 1. 20. hee that makes the law is best and highest interpreter of the law.

4.  
Rule.  
Expl.

*In Christ are all treasures of knowledge and wisdom, Col 2. 3.*

We must desire to know nothing beyond, or aboue, or besides Christ: then whom in the scriptures god hath reueled no greater, nor no other thing: euen *Paul* made this the bounds of his knowledge, desiring to know nothing saue Christ and him crucified.

5.  
Rule.  
Expl.

*One tittle or Iod of Scripture shall not perish, but be fullfilled.*

Nothing is to be lightly regarded, which is found in holy scripture. Mat.

5. 18.



*and practise of holy Scriptures.*

3

*How can they preach except they be sent?  
how can they heare without a preacher.  
how can they beleene except they heare?  
Rom. 10. 14. 15.*

6.  
Rule.

We must depend for sound instruction not vpon mens traditions, or fantastickall revelations: but vpon the sacred ministry set vp of god in his church, which is the pillar and ground of trueth, because it propoundeth the trueth of doctrine, and maintaineth it, not because it ouerrules the sence.

Expl.

*Turne not from my precept neither to the right hand nor to the left: neither put to them, nor take from them. Deut. 5. 38. & 12. 32.*

7.  
Rule.

The scripture giues vs a perfect direction both for faith and manners.

Expl.

*Christ is the end of the law to euery beleener. Rom. 10. 4.*

8.  
Rule.

Christ with his passion and obedience is the summe, marke and perfection of the whole law, to such as haue faith to apprehend him. For the law requires absolute iustice or righteousness, which beleeuers find in Christ alone.

Expl.

*Feare shall make you vnderstand the he-  
ring*

9.  
Rule.

*aring. Esay. 28. 19. Psal. 119. 71.*

Expl. The crosse and affliction ( being sanctified ) is a good helpe to the experimentall knowledge of the worde.

10. Rule. *Whatsoever things are written afore, are written for our learning. Rom. 15. 4.*

Expl. Euery part and sentence, word, or worke mentioned in scripture contayneth some profitable lesson for our vie.  
2. Tim. 3. 16.

11. Rule. *The godly man doth meditate day and night in the law of God. Psal. 1. 2.*

Expl. Great, earnest, and continuall study is to be vsed of all such as will profit by the scriptures. Iohn. 5. 39.

12. Rule. *They searched the scriptures daily whether those things were so, and many of them beleueed, Acts. 17. 11. 12.*

Expl. The hearers must diligently examine by the Scriptures the doctrine of the teachers. 1. Thes. 5. 21. 1. Ioh. 4. 1. 2.

13. Rule. *Understand according to sobriety. Rom. 12. 3.*

Expl. A christian must seeke no more then is reuealed, contenting him with that which is taught in Scripture.

14. Rule. *How is it that yee understand not these things.*

*and practise of holy Scripture*

5

A christian must striue to be ignorant of none of Christs words.

Expl.

*It is written. Rom. 1. 17. 10. 15.*

15

Rule.

Expl.

Scripture is the rule of all truth, whatsoeuer truth may be proued by Scripture, it alone is a sufficient witnes in stead of all other authorities and testimonies, for it alone can conuince the conscience: therefore Christ and his Apostles contented themselves therewith.

*The onely begotten sonne, he hath declared him. Iohn. 1. 18.*

16

Rule.

We know so much of God, as Christ in scripture hath made known vnto vs.

Expl.

*Therefore yee erre because ye know not the scripture and the power of God. Mat. 22. 29. Rom. 9. 25. as also Hosea &c.*

17

Rule.

God must be ioyned with his word, & the word teacheth vs neuer to heare scripture otherwise, then if wee heard God speake, nor to beleue otherwise of him, then hee hath manifested of himselfe in the word.

Expl.

*Paul confounded the Iemes, conferring places of Scripture to proue Iesus to be the Christ.*

18

Rule.

Because Iesus is such an one as the

Expl.

scriptures of the Prophets haue described the Christ to be, therefore we must receiue him for the Christ, and rest in him alone for saluation: also for the attaining of the true meaning of the scriptures which speake of Christ, there comes great light by comparing places.

19  
Rule.

*My word and my preaching was not in the entyng speech of mans wisdom; but in plaine euidence of the spirit and of power. 1. Cor. 2. 4.*

Expl.

We may not be offended with the simplicity and plainnesse of stile and matter, which wee finde in scripture, which although they haue a graue eloquence, yet want such pompous and painted wordes, as worldly carnall Rhetoricians hunt after, and desire to be applauded for. Blessed is he, who is offended neither at the ignominie and meanenesse of Christs person, life, and death, nor at that which the Apostle calleth foolishnesse of preaching, and plaine euidence of truth 1. Cor. 1. 21.

20  
Rule.

*The naturall man perceiueth not the things of the spirit of God. 1. Cor. 2. 14.*

Our

*and practise of holy Scripture.*

7

Our owne naturall capacity (how quicke and sharpe soeuer) doth not make vs fit readers and auditours of the cælestiall philosophie which is in Scripture. Humane Philosophie requires an auditor or scholler prompt witted, capable of knowledge: but diuinity in stead of finding a fit scholler must first make him so, by renewing his wit and minde.

Expl.

*They shall all be taught of God. No man commeth to me, except the Father draw him. He commeth to me which hath learned of the father. Ioh. 6. 45.*

21

Rule.

The sauing knowledge of heauenly truth is not in the power of any man, minister or other, no nor of Angels to giue, but is the peculiar worke and gift of God, who is the only effectuall scholemaster or teacher which teacheth the heart within, drawing it to faith and to Christ.

Expl.

*Thou hast hid these things from the wise, and reuealed them to little ones. I thanke thee Father for so it was thy pleasure. Math. 11. 25. 26.*

22

Rule.

Such as are worldly wise are least capable of heauenly truth, which is

Expl.

most commonly shewed to such as haue least wit and worldly prudence to rest in, and farthest of from opinion of great wisemen, and thus it is, because God will haue it to be so, to confound wise things by foolish. 1. Cor. 1. 26. 27. therefore let men be fooles in themselves (that is lay aside all ouerweaning conceit of their owne wisdom) that they may be wise to God. 1. Cor. 3. 18.

<sup>23</sup>  
Rule.

*If yee know these things, happy are yee if yee do them. Ioh. 13. 17. Blessed are they that heare the word of God and keepe it. Luk. 11. 28.*

Expli.

The end of studying the scripture is not knowledge, but practise, we heare and read that we may learne, we learne to know, we know to practise, and do. and if this be the end of morall, much more of Theologicall philosophie, whose theorie without practise is hurtfull.

<sup>24</sup>  
Rule.

*If any will doe the will of my Father, he shall know. Iohn. 7. 17.*

Expli.

When any endeauour to do the knowne will of god, he shall know it more clearly and more abundantly.

*and practise of holy Scripture.*

9

*Wee beleue and know that thou art  
Christ, Ioh. 6. 59.*

25  
Rule.

In matters of diuinitie we must first  
beleue and then know, not know and  
then beleue. In humane sciences it is  
otherwise, for there men are brought  
to assent and beleue, by experience,  
knowledge and sense, as to credite the  
fire to be hot, water moist, are by  
knowing and feeling: but it is plaine  
contrary in Theologie, there beleife  
and assent go before experimentall  
knowledge, sense, and vse.

Expl.

*God giueth grace to the humble. The  
mecke and humble he will teach his waies.  
Iam. 4. 6. Psal. 25. 8.*

26  
Rule.

Such are sure to grow vp in sound  
knowledge of God to saluation, which  
most see and feele their owne spirituall  
pouerty, how ignorant they bee by  
nature, and how vnable to know  
ought without new enlightning, be-  
ing readie to submit with meekenesse,  
both iudgement and affections, to bee  
guided by the word.

Expl.

*The secret of the Lord is revealed to  
them that feare him, Psal. 25. 13.*

27  
Rule.

The true worship of God (which is,  
he

Expl.

he that seareth him) shall much profit by the studie of Scripture. For as in other arts which are humane, such as often exercise themselves in the precepts thereof do thriue best in that art so they which often and reuerently exercise themselves in the duties of Gods feare and religion, laboring for sorrow, and contrition of heart for sinnes committed, for sence of forgiuenesse, and to get peace of heart and conscience, and comfort of the word preached, often praying and confessing their sinnes, priuately wrestling with their lusts, Sathan, and the world, and finally being much and religious in the workes of piety, such doe exceedingly encrease in good knowledge; Let this be marked and done.

28

Rule.

*And they remembred his wordes,  
Luk. 24. 8.*

Expl.

Many things which are not vnderstood at the present when one reades, or heares them, afterward are made more easie, therefore let none be discouraged if they learne little at first, but waite vpon God, for illumination of his spirit, as Mary did, *Luk. 2.*



*and practise of holy Scripture.*

11

*To him that hath shall be given, from him that hath not shall be taken, even that which he seemeth to have, Luk. 8. 18.*

29  
Rule.

Expl.

Where there is care and conscience to keepe and make good vse of that knowledge which a man hath already towards himselfe and others, according to his gifts and calling: then will God of his mercy make former knowledge to abound, as hee will curse the gifts of such as are carelesse in vsing them well. Let such earnestly thinke on this as doe not apply their knowledge to their owne direction and information of others.

*That when they see they should not see, and when they heare they should not understand, Luk. 8. 10.*

30  
Rule.

Expl.

It is a righteous iudgement in God vpon the wicked, which haue no will nor care to obey the truth which they heare, that they shall be no better for all their hearing and knowledge, but rather the worse, their light being turned to darkenesse.

*The world cannot receiue the spirit of truth, Ioh. 14. 17.*

31  
Rule.

Expl.

No wicked man is capable of diuine truth

truth because he is vncapable of Gods spirit, net possible therefore is it that he should profit by the word.

32  
Rule.

*I could not speake vnto you as to spirituall, but as to carnall, and to babes,*  
1. Cor. 3. 1. 2.

Expl.

The same truth of saluation is laide forth in scripture after two manners or fashions. The first is easily and familiarly, so as children and weake ones may know it, the second more deeply, exactly, and largely, as may besit such as are strong in faith, and of a ripe age in knowledge of Christ. See *Heb. 5. 12. 23. 13.* also *Heb. 6. 1.* Let euery one consider what kinde of teacher hee is meete for, whether for Catechising points, or for sounder instruction, some haue yet neede of the former, and some can brooke the latter.

33-34.  
Rule.

*I am the God of Abraham &c. God is the God of the liuing, Math. 22. 23.*

Expl.

From hence wee learne two rules, one, that there is a twofold knowledge to be got from scriptures, one direct and farre more certaine, namely from that which God in his word expressly affirmeth or denieth, as thus, *That God*

*is the God of Abraham.* The other knowledge is by due deduction and firme consequence, when from expresse words some truth is strongly collected, as this, that Abraham, Isaac, and Jacob shall live and rise according to their bodies, because God is not the God of the dead but of the living; this kinde of knowledge is also very certaine; but deceitfull is the knowledge which by sophistry and false consequence is drawne from plaine texts. The next rule from hence is this, that such truths, as by firme consequence are collected from the word, must be beleueed, as that which is expressly written in the word, for it is Gods will; therfore this consequence that Abraham and the Saints departed, shall rise, must bee credited no lesse than that expresse scripture from whence Christ drew it.

*How can I understand without a guide: Añ. 3. 18.*

Instructions bee as needfull (as guides) in an vnknowne way: and what is too hard for vs, when we read, let vs enquire of the godly-learned pastors,

35.  
Rule.  
Expl.

pastors, and submit to their instructions out of the word.

36.  
Rule.

*Avoid* prophane and vaine babling: give not heede to fables and genealogies, stay foolish questions, &c. 1. Tim. 1. 4. 1. Tim. 6. 20. Titus 3. 9.

Expl.

Subtile, intricate and vaine scruples, doubts, and questions, must be shunned, and the plaine profitable truth quietly embraced without contention about things which haue no fruit of edification in godlinesse.

37.  
Rule.

*Euill words corrupt good manners. They lye inwaite to deceiue:* 1. Cor. 15. Eph. 4. 14.

Expl.

Such as will goe forward in godly knowledge, must abhorre impure company, writings, or books.

38.  
Rule.

*Some hauing put away a good conscience, as concerning faith, haue made shipwracke.*

Expl.

A good conscience is as it were a chest, wherein the doctrine of faith is to be kept safe, which will quickly be lost if the chest be once broken, for God will giue ouer to heresie and errors, such as cast away conscience of walking after Gods will reuealed in his

his word.

*This is my beloved sonne heare him:*

*Math. 17.5.*

39.

Rule.

Expl.

All Christians are commanded to attend ( for their direction in things of saluation ) vnto Christ, the onely doctor of his Church, and to be led by his voice, as good sheep; wee may not hearken and belieue, what any father or counsell saith, vnlesse they say ~~that~~ Christ taught, who is before and aboue them all.

*My sheep heare my voice and know it: but the voice of a stranger they will not follow: Ioh. 10. 4. 5. 27.*

40.

Rule

True Christians must be so expert in the doctrine of Christ, as that they can discern it from all false doctrine; and secondly, they must account all that, strange doctrine, which is not according to the voyce and words of their shepheard, Christ.

Expl.

*Bee care to heare, looking well to your feet when ye enter into the house of God. Take heed how you heare. I will muse vpon thy testimonies, my study shall be in thy statutes: Psal. 119. Eccles. 4. 7. Luke 8.*

41.

Rule.

Pre.

Expl. Preparation is needfull before the word preached, attention in the hearing, meditation and studie how to profit by it afterward.

42. Rule. *Understand yee all these things? they answered yea: Mat. 13. 51.*

Expl. A rule hence ariseth for children, seruants and parishioners, to suffer their gouernours to examine them after their hearing & reading the word; this course will make them heedfull, and causeth them to see what they haue lost, and gained; and to digest and imprint the word the better in their mindes.

43. Rule. *They read in the booke of the Law distinctly, and gaue the meaning thereof by the Scripture it selfe. Christ interpreted to them, &c. Nehem. 8. 8. 9. Luk. 24. 27.*

Expl. The surest mean of interpretation of scripture, is by scripture, which is the best commentarie to it selfe, when the phrase is marked, and matter, and scope, and place compared with place, hard with easie; the exposition of all learned writers to be so far admitted, if that exposition which they giue, be grounded on the scriptures.

*Christ*

*and practise of holy scriptures.*

17

Christ said, *avoid Sathan, for it is written: Math. 4. 10. Rom. 14. 15.*

46.  
Rule.

The scripture is the only competent iudge to decide all controuersies, and the most strong weapon to repell all Sathans temptations.

Expl.

*And they consumed the word with signes and wonders, &c. Mark. 16. 20.*

47.  
Rule.

The authoritie and truth of the Gospell needs no new miracles to ratifie it, being so sufficiently confirmed with the miracles of Christ and the Apostles. Let no man therefore doubt of the truth, because Ministers worke no miracles, nor like popery the better for their lying wonders.

Expl.

*They talked together of those things which were done: Luke 24. 25.*

48.  
Rule.

Conference with others of heavenly things is profitable, with such Christ will be present to informe them.

Expl.

*I have hid thy words in my heart, that I might not sinne against thee, Psal. 119.*

49.  
Rule.

*11. I will not forget thy word, Psal. 119. 16.*

Great care must be taken that good doctrines once learned, be not forgotten, for a Christian shall neither be-

Expl.

C

licue

lieue, nor doe more, then he remem-  
breth.

50.  
Rule  
Expl.

*I will consider thy words, Psa. 119. 15.*

The word of God once knowne,  
must euer be in ones eye, (as a marke  
which Archers looke on to aime at)  
so the word ( *consider* ) signifies in the  
originall, as the learned say.

51.  
Rule.

*I know that Abraham will teach his  
seruants my lawes, therefore I will not  
hide from him what I meane to doe, Gen.  
18. 17. 18. 19.*

Expl.

The storehouse of the family is the  
breast of the master, who the more he  
powreth out to the information of  
his seruants and children, the more  
shall his owne store of heavenly wis-  
dome be multiplied, *to him that hath, is  
shall be giuen.*

52.  
Rule.

*Whatsoeuer you do, doe all to the glory  
of God, 1 Cor. 10. 31.*

Expl.

The vtmost and farthest end of our  
studies in the scriptures, must not be  
our owne glory in heauen: but Gods  
glory and praise.

Rules



Rules to direct and  
guide in the reading and stu-  
dying the holy Scripture, gather-  
red out of ancient and mo-  
derne Authors.

**T**HE holy scripture vseth no  
kinde of speach which may  
not be found in common  
custom of speach amongst  
men, as *August. lib. 1. de Trin. cap. 12.*

1.  
Rule.

Because in the scripture God speaks Reason.  
not to himselfe, but to vs men: there-  
fore he hath fitted, and tempered his  
stile, to our formes of words, which  
we are most acquainted with, *Hilarius*  
*in Psal. 26.* There is good reason  
then why the Scripture should bee  
more regarded of vs for the meannesse  
and homelinnesse of the phrase, sithens  
it is framed to our good.

The two tongues wherein the Scrip-  
tures were originally written (to wit  
Hebrew and Greeke) have their Idi-  
omes or proprieties, which being ob-  
serued, bring much light, and being  
negle-

2.  
Rule.

# Rules for the understanding

neglected the sense will bee troubled,  
*Augustine intract. in Iohannis 10.*

Examp.

The Hebrew and Greeke wordes  
 both which be translated (*for ever*, or  
*everlasting*) do not signifie properly  
 eternity in euery place where it is vsed,  
 but great continuance according to  
 the propriety of both tongues *Psal.*  
*132. 14.*

<sup>3</sup>  
 Rule.

Examp.

The scriptures haue some peculiar  
 words by which they vse to signifie  
 some proper and peculiar matter *Am-*  
*brof. in Luk. 1.* An Angell appeared  
 to *Zachary* as also in *Genes.* it is writ-  
 God appeared to *Abraham*, in which  
 places the word (*appare*) signifies  
 peculiarly that which is seene of a sud-  
 daine, and could not be perceiued be-  
 fore.

<sup>4</sup>  
 Rule.  
 Reason.

Sense of scripture is to bee gathered  
 out of the wordes. For as a childe in  
 the womb, or a kernell in the shell: so is  
 the truth of things contened in words,  
 without the vnderstanding whereof we  
 cannot know the sense and meaning,  
*Hilar. de Trinit. 5. Hieron: in Eccles.*  
*cap. 1.* It is therefore absurd to profer  
 to teach the scriptures, or to learne  
 them

them without care to interpret wordes and phrases.

In scripture some time good things are spoken well, when righteous things are taught rightly, as *Repent and beleene the Gospell*. Or secondly euill things are taught euilly, when wicked things are perswaded, as in *Iob, Curse God and die*. Or thirdly, good things are vttered euilly, when some right thing is said with a peruerse minde, as that *Iob. 9 Bethou his disciple*. Or fourthly, euill thinges well spoken, and dishonest things vttered in honest termes, as *Dauid went into Bathsheba*. And *Rom. 1. The women changed their naturall vse into that which is against nature*, and innumerable such like. See *Gregor. morall. 23. cap. 3*. Reason hereof is, because the scripture speakes many things in the person of vngodly men, whose crooked wordes it doth report vnto vs, as well as their deedes.

5  
Rule.  
Examp.

Reason.

6  
Rule.

It is the manner of scripture not seldome to put one word twise in one sentence, with a different signification. *Iohn. 4. 35.* where the word (*haruest*) twise put, doth vary his signification,

Examp.

first noting the earthly and bodily haruest, and the spirituall haruest in the latter place. *Origen, in Rom. 3.* also *Ioh. cap. 4. 13. 14.* Water is twise repeated in diuerse sense first for elementary water, secondly for spirituall, to wit, graces of the holy Ghost.

7  
Rule.

This copulative particle (*And*) is vsed by the Prophets sometime when nothing is coupled and ioyned together. *August in Psal. 4. Ezek. cap. 2. 1.*

Examp.

*And he said to me.* Also *Ezek. 5. 1. And thou sonne of man*, and very often else where. Also this particle, *Therefore*, or *Then* is not alwaies illatiue or argumētatiue, *Rom. 8. 1.* Reason is, either after the manner of the *Hebrewes* this particle (*And*) beginneth the sentence absolutely without respect to any thing went before, or it doth abound being more then needes, or because it coupleth the wordes vttered outwardly, to that which the Prophets heard inwardly.

Reason.

8  
Rule.

By bodily things the scriptures lead and lift vs vp to see such excellent diuine things as bee in god, by a figure called *Anthropopathia*, *Hilar. de Trin.*

Thus

Thus an hand is applied to God to signifie his working power, an eye to signifie his knowledge, an heart, his will; a foot, his presence or government, wings, his care and protection, a mouth, his word and commandement, a finger, his might, a soule put for the essence of God, nostrils, for his indignation. Because our dulnes to conceiue the thinges of God is so great as wee cannot perceiue them, but by comparifons drawne from the things of men, for this infirmity of our vnderstanding, the scripture very often speaketh of inuisible thinges by visible, and shadoweth spirituall, by corporall. This rule striketh against the error of the Anthropomorphites which fashion vnto God the shape and nature of a man, vpon mistaking such scriptures, as attribute to him the members and actions of a man.

Examp.

Reason.

Sacred scripture vpon dumbe and dead things doth often put the person of such as speake by a figure called *Prosopopeia*, that is, fiction of a person *Gregor. Naz. theolog. 4.* The firmament speakes his handiworke, *Psal. 19.*

<sup>9</sup>  
Rule.

Examp.

*Rom. 8. 19. 20. 21. &c. The creature waiteth, groaneth, trauellet in paine &c. Psal. 98. 7. 8. Let the sea reare, and the floods clappe their handes, let the hills reioyce &c. Also Lazarus looks vp and saw &c. and said. By this manner of*

Reason.

speech wee are moued more to affect the things spoken, and are more easily brought to vnderstand them.

11  
Rule.

Examp.

Scripture ascribes the names of things that bee in truth, vnto their similitudes and representations.  
1. *Samuel. 28. 14. 15. Saul knew that it was Samuel. And, Samuel said, &c.* where the name of true *Samuel* is put vpon his phantasme or representation; it being *Sathan* that had transformed himselfe into the shape and likenesse of *Samuel*, who was at rest with God, out of whose hands the witch could not fetch him backe. *August. 2. de doct. christiana.*

12  
Rule.

Examp.

The figuratiue speeches in scripture do farre more affect and moue vs with more delight then if the same thinges were spoken plainly without figure.  
*Psal. 23. 1. The great care and protection of God set forth most pleasantly*

ly by the metaphor of a shepheard, and *Isay* 5. 1. 2. 3. also *Iob*. 15. 1. 2. by the similitude of a husbandman, and infinite the like. Because things common and vsuall breed loathing or disdain: whereas new and strange things do ingender delight. *August.* 2. de doctr. *Christ.* cap. 6.

Reason.

Nothing that concernes faith and manners, is said obscurely and darkely in any one place of scripture, but the same may be found plainly vttered in some other place. *August.* 2. de doctr. *Christ.* cap. 9. Thus the words of *Iames*

13.  
Rule.

cap. 2. 21. are made cleere by comparing them with those plaine wordes *vers.* 18. Thus the promise *Gen.* 2. 15. is expounded, *Gal.* 4. 4 5. Also the promise generally made to *Abraham* *Gen.* 12. 3. is more particularly and plainly set forth *Gal.* 3. 8. And the words of Christ of abomination of desolation in *Math.* 24. 15. clearely interpreted of the Romane souldiers (those abominable infidels) by *Luk.* cap. 21. 20 It pleased God so wholesomly and wisely to temper the holy scriptures as by plaine places hee might satisfie

Examp.

Reason.

tisfic hunger, and by hard places wipe away disdaine. It is a great wrong to Gods people to bee barred from reading scriptures vpon pretence of hardnesse, and feare of learning heresies out of them, seeing the scriptures so familiarly declare themselves.

14  
Rule.

Where there is a sentence of scripture which hath one tropicall or borrowed word, wee may not thinke the whole place figuratiue, as *Math. 26. 28.* and *Luk. 24. 31.*

Examp.

15  
Rule.

They are deceived that thinke all things to bee figuratiuely ( nothing properly ) spoken in the scriptures *August. in Genes. 8.* Histories in scripture, as that of creation, of paradise, of mans fall, of *Adams* progenie, *Abraham* his leauing his country, and many such are vttered in plaine wordes and proper without allegories, or other figures. Because that would make the scriptures to bee laughed at, and breede infinite absurdities, if one should attempt to make all tropicall, and turne euery thing into Allegoricall senses, as some wanton vnsanctified wittes too much do endeauor it, to

Reason.

please



please their owne and the carnall conceit of theirs.

Beware how a figuratiue speech bee taken properly, or a proper speech figuratiuely *August. 3. de doctr. Christ. Math. 26. 26. 27. This is my body*, being figuratiuely said, may not properly be taken: and so of the rest of that kinde. This mistaking of scriptures figuratiue for proper, must needs fill the scriptures with heresies, and corrupt the meaning of holy write, and it is a miserable seruitude ( as *August. saith* ) to take signes for things, of which, wordes, be but signes.

Whatsoever in Gods word seemeth to forbid goodnesse, or to commaund wickednesse, there is a figuratiue speech most certainly, *August. 3. de doctr. Christ. 10. Ioh. 6. Vnlesse a man eate my flesh and drinke my bloud &c.* herein wickednesse is commanded, to eate mans flesh, therefore it is a figure commaunding vs to communicate in the passion of our Lord. Because scripture being pure as God is, it can allow nothing against honesty of manners, or verity of faith.

16  
Rule.

Examp.

Reason.

17  
Rule.

Examp.

Reason.

The

18  
Rule.

The tropes and figures in scripture are not to be reputed lyes. *Aug. c. 10. contra.*

Examp.

As when Christ calls *Herod* a fox who was a man, and *Nero* a lyon, and Christ his two disciples *sonnes of thunder*: or when Christ is called a *rocke*, a *vine*, a *doore*, &c.

Reason.

Because in such tropicall and figurative speeches, there is no purpose to deceiue, but by meet resemblances to expresse the truth. For this end the scripture vseth figures of all kindes abounding in them throughout, as a garden is deckt with flowers, or a garment beset and beautified with pearles.

19  
Rule.

An *Hyperbole* is to be found sometime in holy scripture, *Aug. 16. de ciuit. dei.* That is an hyperbole, when farre more is vttered by a speech, then can be signified by the proper acception of that speech, an out-stretching speech (as one would say) which increaseth the signification, and exceedeth the truth being strictly construed. As Gen. 13. 16. when God said to Abraham, *I will make thy seed as the*

Examp.

*dust*

dust of the earth, and as the starres of  
heaven which cannot be counted, Gen.  
15. 5. by this excellēce of speech mea-  
ning no more, but that his posteritie  
should be very great, even a father of  
many nations, as it is expounded Gen.  
17. 4. By like forme of speech Iohn  
saith, cap. 21. 25. *I suppose the world  
could not containe the bookes which should  
be written.* and many like.

Because when the minde of the Reason.  
speaker is manifest, therefore such  
speeches doe please more, than if they  
were vttered in plaine and proper  
termes.

In a Parable, the minde, and scope,  
and intention of the holy ghost must  
be marked aboue all, and thereafter it  
must be expounded, and no farther  
strained than things agree with the  
principall drift. *Hier. in Mark. Chrys.  
in Math. 3. Hilar. de Trinit.* 20.  
Rule.

In the parable of hyring labourers Examp.  
into the vineyard, the end thereof is,  
that God is a debter to no man, but  
callethe freely; refer hitherto all in the  
exposition, *Math. 20. 1. 2.* likewise in  
the parable of the euill steward, *Luke*

16. 1. 2. &c. the drift is to teach, that the children of this world bee more heedie in affaires of this life, then the children of God can be in the things of everlasting life. Racke nothing here beyond this meaning of Christ.

Reason.

Because many false and vaine things would be broached, if all circumstances in a parable should be canvased, the principall scope and end being neglected: as that it is lawfull to steale, out of that, *Luk. 16. 2. 3.* and that damned persons being dead, haue care of their living friends. and that they in hell haue meanes to expresse their desires to bee vnderstood and heard of soules in heaven: and consequently that the Saints in heaven, haue care of vs on earth, and heare our prayers, as Papists foolishly gather out of the parable in *Luk. 16. 19. 20. &c.* foreshewing the scope and end, which is, that they which refuse in this life to credit the holy Scriptures, may not looke to be called by extraordinary reuelations. This rule being followed, will deliuer vs from the folly of such, as rent some words in a Parable from  
the

the maine drift, to serue some particular fancy and error.

Diuine writings, though they do not by ostentation shew it, yet they want not eloquence, *August. 4. de doct. Christ.*

21.  
Rule.

Examples hereof especially to be seene in the prophesie of Esaiah, and the Epistle to the Romanes: Augustine doubteth not to affirme that he is able to shew all elegancies, and ornaments of Rhetoricke to be in the Bible.

Examp.

Because Rhetoricke being a good gift, and God the author thereof, he might to great profit vse this Arte (as an handmaid) to minister to the Arte of Arts (Diuinitie) as to a Queene and mistresse. Eloquence condemned 1. Cor. 1. 2. is vaine and carnall eloquence, to expresse vaine-glory in the speaker, and please carnall humors in the hearer, to the preiudice of the power of Christ in the Gospell.

Reason.

Scripture hath Allegories, as *Gal. 4. 22. 23. 24.* and elsewhere often: these are not to be found in precepts of manners, or in plaine and perspicuous places, *August. 15. de ciuit. dei cap. 17.*

22. Rule  
& exam.

An

An allegorie is euer to be expounded according to the meaning and drift of the place present where it is found. Allegoricall senses are not of priuate motion, but to be followed where wee haue the spirit for our president to go before vs, and shew vs the way, *August. 1<sup>st</sup> Psal. 8.*

<sup>23</sup>  
Rule.

All places of Scripture haue this rule common to them, that they be interpreted by the matter handled, and the phrased, and the scope or end which is aimed at, or by circumstances of time, persons, places; also by precedents and subsequents, by conferring scriptures, and by analogie of faith, that no sense bee receiued contrary to the ten commandements, Lords prayer, and the Articles of our beliefe.

Examp.

Thus if we would haue the meaning of this place, 1. Pet. 4. 8. *Loue conereth a multitude of sinnes*, looke but to the precedent words set next before, and compare this text with that, *Prou. 10. 12.* then it will appeare to be ment of mutuall loue, whereby we forgieue offences one to another, and not that which

which should iustifie vs before God, by deseruing forgiuenesse of sinnes committed against him, as Papists dreame.

Numerall words, as 5, 7, 10, &c. though sometime they note a certaine time, as 70. yeeres for the captiuitie &c. yet a certaine finite number, is put for an vncertaine oftentimes, as in that phrase to fall 7. times, to forgive 70. times 7. times, and many such like. 24  
Rule.  
  
Examp.

Also diuers numbers be either propheticall, as the number of Daniels weekes; or mysticall, as the number of the name of the beast, *Reuel. 13. 18.* But obseruations of numbers, which be idle, curieus, or superstitious, must be auoided. *August. 3. de doct. chr. 3. 1.*

Scripture often in one word and saying, vttereth one thing plurally, and many things singularly; as, *Blessed is the man* &c. *Hear* o Israel, and *thou shalt not haue any strange God*, &c. 25  
Rule.  
  
Examp.

Because God would haue euery one take to himselfe, that which is ment of that society and kind, whereof hee is one. Reason.

In setting downe numbers, scripture 26  
Rule.

D

is

Examp.

is not exact to reckon precisely, but that little which may be ouer or vnder, it reckoneth not: as Luk. 3. 23. Acts 1. 15. *The number of names which were in one place were about an hundred and twenty.* Augustine quest. 47. super Exodum.

27  
Rule.  
Examp.

It is vsuall in scripture by a part to signifie the whole: as, *Let every soule be subiect* (for every person man and woman) Rom. 13. And by the whole to note a part, as in the speech of *Mary*, who seeking but for the body, said, *they haue taken away my Lord:* and Math. 3. 5. *All Iudea went forth,* that is, a great part. *Gregor. 3. moral. cap. 9.*

38  
Rule.

Examp.

Names giuen by God immediatly, or by his appointment: also the alteration of, and additions to names by him; haue spirituall and mysticall meanings. As doth appeare by the imposition of the name *Iesus*, Math. 1. and in the addition of a letter to *Abrams* name, to signifie multitude; and detraction of a letter from *Sarah*, Gen. 17. and in the mutation of *Iacobs* name into *Israel*, Gen. 32. 28. to  
note



note his power and strength to preuaile with God and man. This rule hath many authors.

The imperative mood of commanding, is often put for the optative of wishing, *Orig. hom. 1. in Cant.* As in the Lords prayer, *Let thy name be hal- lowed, thy kingdome come &c.* that is, oh that thy name were hallowed, thy kingdome come. And *Cant. 1. 1. Let him kisse me.* for, oh that he would kisse me with the kisses of his lips.

29  
Rule.

Examp.

Sundry wishing speeches be not so much prayers as prophesies, foretelling what shall be, rather then desiring they should be, as *imprecations* against *Indas, Saul,* and others in the Psalmes. *August. in Psal. 78.*

30  
Rule.

Examp.

It is the manner of Scripture, ha- uing said a thing in one member of a sentence, to repeat the same againe in the latter member, whereof many ex- amples in *Proverbs, & Psalmes 33. 10. Greg. moral. 28. 16.*

31  
Rule.

Examp.

It is done partly by way of explica- tion, and somtime for confirmation, somtime for expressing or exciting zeale. See more examples *Esay 3. 9.*

Reason.

*Rules for the vnderstanding*

also *Iohn* 1. 3. *Psal.* 6. 9. 10. 2. *Kings* 20. 3. *Rom.* 11. 8.

32  
Rule.

The accomplishment and fulfilling of former propheties concerning Christ, is an assurance of the rest, which be foretold, and not fulfilled, *Aug. de catech. rudib. c. vlt.*

Examp.

The prophetie of the end of the world, of restoring the creature, of resurrection, of the last iudgment, of the state of all men after iudgment, are as certaine, as they of his birth, suffering, death, &c. Because one God of truth is author of all these propheties, and he is vnchangeable and infinite in power, therefore can and will fulfill the one as well as he hath done the other. By this rule might be stopped Atheists mouthes, which mocke at the promise of his comming.

Reason.

33.  
Rule.

There is nothing taught in the new Testament, which may not be proved by the old, and what we finde in the old, is also for substance read in the new. *August. lib. 1. retract.*

Examp.

There bee euery where examples hereof, Christ and his Apostles confirming their doctrines by Moses and the

Pro.

phets *Luk.* 24. and often elsewhere. Reason.  
where one spirit indited all, there must  
needs bee a consonancie and agree-  
ment in the whole, and euery part.

The old Testament is the occulta- 34.  
tion or hiding of the new, and the new Rule.  
is the manifestation of the old. For Reason.  
what is deliuered and taught in figures,  
types, and propheties of the old, the  
same without such types be taught in  
the new, but much more fully, and not  
more manifestly alone.

Where Moses is mentioned, there 35. Rule  
oftentimes not his person, but his wri- Examp.  
tings bee ment, as *Luk.* 16. 29. 31. &  
24. 27.

In sundry places out of the old te- 36.  
stament cited by Christ and his Apo- Rule.  
stles, the sense is kept, but not the  
same words alwaies; as *Rom.* 10. 15.  
18. 19. 20. 21. and often elsewhere. Reason.  
Christ and his Apostles follow the  
translation of the *Septuagint* in Greek,  
which rendreth the sense, and not the  
words. Also this is done to shew that  
Scripture is considered by the mea-  
ning, and not by letters and syllables.  
Lastly, God dealeth as an interpreter,  
there.

therefore addeth or changeth words, for the better keeping of the sense. This rule puts to silence cauilling aduersaries of Gods blessed word, especially the wicked vnbeleeuing Iewes, which take occasions from such mutations to harden themselves in infidelitie.

37.  
Rule.

Some places in the old testament, which seem meere historicall, conteyning bare narrations of some thing done, yet are mysticall withall, hauing an hidden spirituall sense, *Aug. in Gen.*

Reason.

8. Thus in the historie of *Ionas*, our Sauour found the mysterie of his death, buriall, and resurrection. For it pleased God to make some histories already done, to be types and prophecies of things after ward to be done, as that of *Hagar* and *Sarah*. See *Galat. 4.*

38  
Rule.

The holy scripture hath sundry words, which according to the place where they be vsed, do signifie diuers, yea euen contrary things, *Aug. de doct. christ. c. 25.* As *Leanen*, to signifie the nature of the Gospell, *Math. 13.* And also heresie and superstition, *take heed*

Examp.

of

of the leaven of the Pharisees, yea and in sinnefull corruption, as 1. Corinth. 5.

Likewise a *Lyon*, to signifie both Christ the Lyon of the tribe of Iuda, and the deuill that roaring Lyon, 1. Peter 5.

Likewise, *serpent*, is put in good part, Math: 10. 16. *wise as serpents*; and in ill part, Gen. 3. 1. Because the things

Reason.

haue seuerall properties and vses, hence the words; by which these things are noted, are applied to sundry significations, whereof some be contrary.

The literall sense of scriptures, arising from the words duely vnderstood, is the onely true and genuine sense; analogies and tropologies, are not diuers senses, but collections, or fundry applications of that one onely true litterall sense, or a certaine maner of vttering the same sense, as Allegories.

39.  
Rule

Too much libertie of playing with allegories in expounding scriptures, is very dangerous and hurtfull; as also to make figures where none are. *Origen* is taxed of *Epiphanius*, and of *Hierome* too, for his licentiousnesse in turning scripture into allegories,

Reason.

wherein also popish Fryers are much faultie. This rule is against deuised allegories, not against sober allusions.

40.

Rule.

Examp.

Reason.

It is the best and surest way of interpreting scriptures, to expound one place of scripture by another, as *Efra* did, *Nehem*: 8. 8. *He gaue the understanding by (or according to) the scriptures*: so Tremelius reads the place. For what better interpreter of the holy ghost, then the holy ghost; also the scripture, being as a light, sheweth both other things and it selfe too: like the sunne that great light. Also there be cleare places enough to open the hard, *Aug. lib. de doct. chr. cap. 26.* How much to blame are they, which send vs to the Fathers, to fetch thence all interpretation of scriptures, (whereas Fathers are to beleecued, because they write that which is found in scripture) but it is madnesse to make the Pope chiefe Interpreter.

41.

Rule.

Howsoeuer some one scripture, sometime through difficultie or ambiguity of words, and diuersitie of translations seemes to beget diuers senses, yet euery

every scripture hath one certaine and fitt meaning, which by all meanes is to be searched after, and rested in.

Howsoever many profitable truths may be gathered out of a text, yet we may not make every scripture speake every thing, but what is agreeable to the matter handled, scope, and phrase, aswell as to other scriptures, and the analogie of faith (to wit) the Articles of our Christian Creede, the 10. commandements, the Lordes prayer, and doctrine of the Catechisme. Reason.

Examples hereof innumerable, the word (*Image*) *Rom.* 8. 29. is expounded diversly, of likenesse to Christ in holinesse by some, in glory by others, in afflictions by others. Now the matter there handled and scope which is to comfort Christians vnder the crosse, shewes the third sense to be only fitt to this place, though the other be true and godly. Likewise *Rom.* 10. 17. *The word of God* is interpreted by writers both of the Gospel (the matter of our hearing, & mother of faith) and of Gods commandement, sending preachers and commanding them to teach

teach, this latter to be more meet sense appeareth by the phrase, in that *Paul* saith not, *of the word of God*, but *by the &c.* also by comparing this verse, with the first words of the 15. verse.

42.  
Rule.

Where a text of scripture is so ambiguous as it cannot be found out by vs, after diligent search to which sense of two or three, to leane vnto, that text may be interpreted in both senses, *August. cap. 2. de doct. Christ.* if the Analogie of faith will suffer, nor be against the circumstances of the text, hercof such as be preachers of the word shall in course of reading and preaching finde many examples. Because it is our duty in interpreting scriptures not to swarue from the generall marke of the whole word (faith in Christ and loue towards God & our neighbour) though wee misse of the particular scope and sense of that place which we handle, but euer esteeme that sense to be corrupt that buildes vs not vp in faith and loue.

Reason.

43.  
Rule.

Wee must not bring a sense of our owne vnto the scripture, but meekely receiue that which the scripture giueth  
of



of it selfe. Papists in steede of fetching  
from Scripture the true sense of the  
word (*iustified*) in the epistle to the *Ro-*  
*mans*, and of workes ( where imputed  
iustice, and workes after grace, and done  
by grace, are plainly ment ) do bring a  
construction of their owne, vnderstan-  
ding them of infused iustice, and of  
workes done before grace in fauour of  
their owne error touching iustification  
and merit by workes done after grace  
by faith. It is the ready and high way  
to all error to interpret scripture by  
preiudice, in fauour of some opinion  
of our owne.

Examp.

Reason.

Many things be first generally spo-  
ken and then presently declared by  
particulars, as 2 *Tim.* 3. hauing in the  
first verse said the latter times should  
be dangerous, in the 2. verse openeth  
it by the particular vices which should  
raigne in the latter daies. There be in-  
numerable such examples which any  
intelligent reader shall obserue easily  
in the course of his reading.

44  
Rule.

Examp.

The scriptures diuers times expresse  
the antecedent, or that which goeth  
before, by the consequent, or that  
which

45  
Rule.

Examp.<sup>y</sup> which commeth after, & *contra*. Two examples hereof amongst many other are found in one verse *Rom. 9. 3. 3.* where a stone of triall as *Isay* hath it *chap. 28. vers. 16.* is exprest by the consequent, *A stone of offence*, for so it proues to the disobedient which stumple at it by vnbeliefe, and for not making hast in *Esay*: *Paul* hath, shall not be ashamed, shame and confusion being an effect which followeth hast and precipitancy.

46  
Reason.

Reason.

Though some things in scripture be not only about our reason, but seems contrary to reason, either vnprobable or impossible: yet beware that we neuer do beleue any false thing to be taught and deliuered there, *August.* Because God being of infinite wisdom may and doth in his word set downe things, of vs incomprehensible by our reason, yet being also a God of infinite truth and purity, will not, nay cannot write any false thing.

47  
Rule.

We may not rashly either our selues affirme, or receiue from others any thing concerning Gods worship, and mans saluation which wee do not read  
in

*and practise of holy scriptures.*

45

in scriptures *August. in Genes. 4.* Because all things necessary to faith, and good manners, or christian life are contained in scriptures, which are a perfect canon and touchstone of all things to be taught *2. Tim. 3. 16. 17.*

Reason.

Whatsoever is truly and soundly collected from scripture, is to be believed of vs, as though it were expressly written, *Greg. Naz. 5. lib. Theolog.*

48  
Rule.

The doctrine of the Trinity, of 2. Sacraments, of baptising infants, and many such. Reason is, for that which followeth by good consequence from an expresse scripture, is no lesse the minde of God then that which is in so many wordes set downe, else godly and sound sermons, and disputations, and treatises, were not to be credited, and yet every thing consonant to scripture is not to be reputed scripture. It is one thing to be scripture (peculiarly so called) another thing to agree with Scripture, or to be grounded on scripture.

Examp.

Reason.

*No Person ever  
said this in  
Bible.*

Whatsoever article and doctrine is necessary to salvation, is delivered plainly in the holy Scripture, *August. 2. de doct. Christ. 9.*

49  
Rule.

For

For otherwise the rule of faith and of life it would come vnto a few learned ones, except euidently it were taught in scripture so much as every one may vnderstand for his owne saluation, as also by this meanes there is left no plea for ignorance, nor pretence of accusing the obscurity of scripture, thereby to make people afraide of them, as Papistes doe.

50  
Rule.

Examp.

In euery scripture there is some thing visible, and something inuisible, there is a body, and a spirit or soule, the letters, sillables, and wordes be visible, as the body; but the soule, and inuisible, part is the sense and truth wrapt and infoulded in the wordes, which are as the barke, rinde, or bone, the meaning within is as the roote, and iuice, or as the marrow.

51  
Rule.  
Examp.

The scripture deliuers some things of God which may be vttered, and inquired into, as that hee is the creator of the world, and gouernour thereof, the redeemer of mankind: &c. but other things there be which are vnutterable, and rather to be adored and beleueed, then examined, as the vnitie  
of

of his essence, trinity of his person, incarnation of the sonne, and such vnconceivable and vnexpressible secrets, *Damasce. de fide l. 1. c. 1.* Reason is, if nothing were found in scripture saue that which men may conceiue the reason and manner of, then should not God be thought to be infinitely wise.

§1.

Rule.

The scriptures haue an admirable and singular harmony and consent among themselues, old with new, *Moses* with the *Prophets*, and *Apostles* with them both, precepts, promises, and examples sweetely agreeing without contrariety, though not without variety, *August. de ciuit. Dei 8. c. 14.*

Examp.

Because the whole scripture comes from the inspiration of one spirit of verity, who must needs be in all places like himselfe, the whole scripture being but as one chaine or circle.

Reason.

§3

Examp.

Such places as haue shew of repugnancy, are easily reconciled by an intelligent reader, *August.* As, where it is written 1. *Tim. 2. 3. God will haue all to be saved*, yet *Rom. 9.* it is said, he will not haue mercy on all, a man of vnderstanding

Examp.

standing can see that one place speaks of one kinde of will, the other of another. Also that in *Timoth.* (*all*) may be ment not of euery one but of all sortes and kindes of men, rich, poore, high, low &c. for there he speakes of the degrees of men for which prayer must bee made. Thus by the thing beforegoing, or comming after, and by the matter in hand, all seeming ming contrarieties may be reconciled, as when Christ saith in *John 5* my father worketh hitherto, it seemeth contrary to that in *Genes. 2. 2.* that God rested from his workes, howbeit the very next wordes following doe accord these scriptures, when he saith *from the workes which he made*, that is, from making more workes, a new out of nothing; but ceased not from preserving and governing what hee had made, as Christ ment in that place, also *Matth. 10. 10.* it is written, *nor a staffe*, but in *Mark. 6. 8. 9.* Take a staffe, whereas *Mathew* speaks of a staffe which might comber and burthen, but *Marke* of one, which might ease and relecue a traoueller.

Things

Things proper to the body are ascribed vnto and affirmed of the soule, as *hunger and thirst*, which are peculiar to the body, to signifie the earnest desire of the soule, and many other of like nature. Because the soule is vnknowne to vs, therefore the scripture speakes such things as appertaine vnto it in such wordes as our senses are best acquainted with, the like is to bee said both of God, angels, heauen, hell, and most of diuine mysteries, which are taught by earthly & corporall things, to help our rude and vnperfect knowledge.

54  
Rule.  
Examp.

Reason.

If we do well distinguish times, sundry things which seeme to iarre in scripture will bee soone accorded.

*August.*

55  
Rule.

As one of the theeues crucified with Christ, did after the time of his conuersion reprove his railing fellow, yet he himselfe before his conuersion ioyned with his fellow in rayling. And those shut vp in prison, 1. Pet. 3. 19. were in prison of hel at that time when Peter wrote his Epistle, but not when Christ preached by *Noah* vnto them.

Examp.

E

The

56  
Rule.

Reason.

The Euangelists in their narrations are diuers one from another, but neuer contrary. For it pleased the spirit to write that more fully by one which was more sparingly set downe by another, and that which one toucheth not, to expresse by another, yet all speake what was true, *August. in iohan.*

Examp.

The parable of the vineyard by *Matthew* alone, of *Lazarus* and the rich man by *Luke* alone, the story of the man borne blinde by *John* alone cap. 9.

57  
Rule.

Whatsoever is said in scripture by God for the comfort, or erection of any one, must be held to be said to all in the like case and condition. *Gregor. morall. 28.*

Examp.

As the consolatory wordes spoken to *Iosuah* being in necessity *Iosuah 1. 5.* are applied by the Apostle *Heb. 13. 5.*

Reason.

to all persons which haue any want or distresse. Because to like, or the same euils, belong the same remedies, and of like things there is like reason & iudgement to be giuen, this rule is of large and profitable vse for application of scriptures vnto our owne edification vpon like cases and circumstances, both



both for reproofe, exhortation, and comfort.

Scriptures vnto Sacraments giue the names of the things or giftes which we haue by them, (calling circumcision the couenant, baptisme our new birth, and washing away of sinnes) the bread and cup, his body and bloud, which is done to shew the similitude betwixt the signes and things giuen, also to remember vs and assure vs the better of the giftes promised in the worde, and offered to vs in the Sacraments, that they are given vs together with the signes, this is a Sacramentall metonymie, the obseruing whereof preserues from Transubstantiation.

The authority and strong credite which scripture hath with vs is from God, whose word and voice it is, so certified to our consciences by that spirit which indited it, and is not deriued from the Church, whose office is faithfully to interpret and preserue this word in purity by the vse of an holy ministry, and so is the pillar and ground of truth, not a Mistresse and Queene to commande and over-rule;

58  
Rule.

Examp.

*24 these  
examples.*

Reason.

59.  
Rule.

but an handmaide and seruant to expound it to the Saints, therefore truly saith a learned author that the authority of Church in expounding Scriptures is ministeriall, not absolute and soueraigne.

60  
Rule.

Men know by the scriptures such things as were otherwise vnpossible to be knowne of vs, yet are of necessity to be knowne. *August. de ciuitat. dei l. 11. cap. 3.*

Examp.

The whole misery of Christ, of which wee had neuer dreamed, except it had beene reuealed in scripture, neither can we ordinarily bee saued without knowledge of it, *Iob. 17. 3.* the resurrection, iudgement and things following, were shewed in no other writers saue the sacred scriptures, as God hath reuealed no superfluous thinges, and vnprofitable matter, so they had been still secret, except hee had opened them.

61.  
Rule.

All heresies haue risen from the corrupt and naughty vnderstanding of scriptures, *Hilarius aduersus Arrianos.*

Examp.

As from the ill vnderstanding of that *1 Tim. 2. 4.* *Photius* drew his heresie

lie Christ to be man only not God. *Philip. 2. 7.* Marcian gathered the body of Christ to be not true, but phantasticall and imaginary, of those wordes in *Iohn My father is greater then I; Arius* grounded the inequallity between the godhead of the father and of Christ. This happeneth by no fault of Scriptures, but of men euilly vnderstanding them, which cannot but breede error, as of well vnderstanding comes truth.

Reason.

A particular example will afford a generall instruction when the equity of the thing done is vniuersall, and the cause common, otherwise not. *Iunius.*

61.

Rule.

As we may not follow the examples of *Ehud*, *Sampson*, and *Elias* calling for fire, because of these actions there were particular respects, and speciall warrant, no law to command to all, what was done by them few. Examp.

The true cause why men erre in expounding scripture is for that they want the spirit of God inwardly to enlighten the iudgement, and do not vse by plainer places of scripture to seeke light for those which bee more difficult, and obscure; else because they

63

Rule.

Reason.

come with prejudice imposing a sense from themselves in favour of their owne false opinion, or bring not humble hearts and holy affections, desirous to know the truth that they may obey it. For men cannot know the truth vnlesse they continue in his wordes *Iohn. 8. 32.* Master White in his Treatise of the way to the true Church.

64.  
Rule.

The scripture in the manner of teaching diuine things hath great respect both to our capacity, and vtility, *Orig. contra Celsum lib. 4.* God so speaking to man as if he were a man, as Schole-masters fitt themselves to their yonge pupils, and Nurses to their yonge infants, whose meat they chew for them.

Examp.

See *Iohn 3. 12. Rom. 6. 19. I speake after the manner of man because of the infirmity of your flesh.*

65.  
Rule.

Where scripture dispraiseth and condemneth any man, all actions which that man did, are not dispraised absolutely; As is to be seen in *Iudas*, in *Saul*, in *Iehu* and others. Also, where it commendeth the person of a man, it followes not all his actes to be commended,

Examp.

ded, as in *Peters* deniall, and *Danids* adultery is very apparant, but (like a true glasse) the scripture shewes what is faire, and what deformed in euery one. *August. contra Faustum*. If this had beene thought on, that the Saints are not to bee followed but in good things (nor in those neither, if they be personall) many would neuer haue made infirmities of the Saints, a buckler for their iniquitie.

Examp.

The scripture prophesieth both of good and euill things to come, as well of the abounding of iniquity and perils in the last daies, and of the paines of hell: as of the happinesse of the Saints in heaven, *August. Epist. 137*. Because men being forewarned are halfe armed, and that no man should be taken vnawares, or be able to pretend ignorance.

66  
Rule.

Reason.

In Scripture take knowledge of two generations, one of good men the seede of Christ, the other of wicked men the seede of the Serpent: it must be marked what belongs to the one, and the other, and what is spoken of each particularly, *Hieron. in Math. 23*.

67  
Rule.

See *Psal.* 1. 2. and *Psal.* 3. 7. throughout. Because if these two generations and the things spoken of them, be not wisely distinguished, one shall not be able to apply scripture rightly, either to the use of others or themselves.

68  
Rule.

Some sentences taken from heathenish authors are to be found in holy scriptures, *Hieron.*

Examp.

*Act.* 17. 28. *1. Cor.* 15. 33. *Tit.* 1. 12.

*Sword*  
Reason.

As the *Egyptians* spoiles furnished the *Israelites*, & *David* holpe himself with the speare of *Goliath*: so the holy Ghost strikes the heathens with their owne weapons and causeth heathnish books (as handmaidens) to waite vpon diuine truth, and as spoiles to enrich sacred diuinity. But let others be wary and sober in the practise of this point. It would be vsed wisely and religiously without preiudice to holy scriptures authority, or hurt to the hearers, or ostentation in the teachers. It is a sure rule to be followed, as in other actions, so especially in sermons, Let all things be done to edification.

69  
Rule.

Profundity and depth of Gods counsels and iudgements are not too narrow.

rowly and curiously to bee searched,  
but wondred at with astonishment,  
*Aug. de vocat. gent. lib. 1. cap. 4.* After  
the example of Paul, Rom. 11. 33. O Examp,  
*the depth, &c.*

The reason is, because Gods waies Reason.  
are vntraceable and past finding out,  
and secret things belong to God, *Dent.*  
29. vlt. As it is contempt to despise  
things reuealed which belong to vs,  
and were written for our learning and  
comfort; so it is a wicked curiositie,  
to search into vnreuealed things, which  
God hath kept in his owne power: as,  
why he would elect *Peter* and not *Indas*, &c. Such things as wee cannot  
know them, so it were not for our pro-  
fit to know them, as what day the An-  
gels were made, and what God did be-  
fore the world, and in what place hell  
is, and the iudgment shall be, and such  
like. All this checks such as search  
the time of Christs second comming,  
and determine the ranks and orders of  
Angels.

Whatsoever things are written in  
Scripture, are to bee referred vnto  
Christ, who is author, object, matter,  
and

70  
Rule.

Reason.

and mark of old and new Testament: for he is the end of the law, *Rom. 10. 4.* whereunto the law as a schoolemaster leads vs, *Gal. 3. 24.* and in Christ all the promises of the Gospell are fulfilled, *2. Cor. 1. 20.* the ceremonies also shadowed him and figured him, who was the body, *Col. 2. 17.* *but the body is in Christ.* Therefore all hearers and teachers, if they will profit in all their hearing, teaching, and reading, must haue the eye of their minde turned toward Christ, as the faces of the Cherubins were turned toward the Mercy-seat. Do thus, if euer you will do well, digest this rule, practise it, pray for grace to do it, it is a rule of rules, *August. in Psal. 71.*

71.  
Rule

Examp.

In some sacred stories, and other places of holy scripture, something is left out, which in some other place of scripture may be found, *August. in Psal. 77.* Example in *Heb. 12. 21.* Reports of Moses, which is omitted in his story, *Exod. 9.* Also David in *Psal. 105.* mentioneth diuers things, which in the story *Exod. 4. 5. 6. 7.* chapters was left out. The reason whereof is not for.

Reason.



forgetfulness, or oversight, but the spirit setteth downe the sense in some places, and the words in another, affecting breuitie, and to stirre vs vp to more search.

All testimonies of scripture are healthfull to men of sound vnderstanding: dangerous only to the peruerse and froward, who will not bowe their blinde reason and stubborne affections to the scriptures, but wrest them to their owne perversnesse. *August. in Psal. 48. 2. Pet. 3. 16.*

72  
Rule.

The knowledge of tongues H: G: L. also of Artes Gr. Rh. L. R. &c. and good store of good Interpreters, bee needfull for such, as would so exactly know the scriptures, as to be able learnedly and exactly to expound them to others.

73  
Rule.

The scriptures speake some things of Christ the head, which also belong to his Church the body, *Aug. in Ps. 21. as Acts 4. 9. why dost thou persecute me, i. my members. also 1. Cor. 12. 12. euen so is Christ, i.e. the Church, which is the mysticall body of Christ.* The reason is, because of the most strait

74  
Rule.

Reason.  
con.

coniunction between the head and the body.

75.  
Rule.

Somespeeches of scriptures are affirmed of, or directed to one, which belong also to others. *August.*

Examp.

Math. 16. 17. 18. the words of Christ to Peter, were ment to all the Apostles as well as to him, as appeareth by *Iohn 20. 22. 23.* The reason, Christ tooke his beginning of one, to teach vnitie to his Church in the confession of faith. Of this nature be the Epistles of Christ intituled to the Angell of the Church, but directed and ment to the whole Church. See *Reuel. 3. 16.*

Reason.

The reason is, because the health or decay of the flock, depends vpon the worth, and vnworthinesse of the pastors.

76.  
Rule.

Some things are said in scripture, not according to the truth of the thing said, but after the opinion of the time, as others thought. Thus Scribes and Pharisees are termed *righteous*, Luk. 15. *Hieron. in Math. cap. 24.* Thus also they bee called *builders*, Acts 4. and *Ioseph*, Christs parent or father, Luk. 2. and thus hypocrites are said

to

to haue faith. *James* 2. 18. 19.

Those good words of Scripture, which we do not presently vnderstand, let vs religiously belecue, and diligently ponder, till the Spirit open our wits.

77  
Rule.

*Aug. in Psal.* 54.

Because it pleaseth God to keep Reason. our wits shut for a time, that wee shall not distinctly see, what yet wee are bound to credit for truth, because it comes from a God of truth. Thus *Examp.* did Peter, *Iohn* 6. 68. and Mary, *Luk.* 2. 51.

The scripture vseth to call men by the names of beasts, *Chrysost.* in *Gen. homil.* 12. Thus the Pharisees and malicious Iewes, are called *serpents*, *Math.* 3. 8. hereticks, *dogs*, *Phil.* 3. 2. desperate sinners, *swine*, *Matth.* 7. wicked slanderers, *asps*, *Romanes* 3. meeke ones, *doues*; wise ones, *serpents*; for the likenesse of qualities and passions, there be given the same, or like names to diuers creatures.

78  
Rule.  
  
*Examp.*

Reason.

Scripture doth not alwaies allow the things and actions from whence similitudes be fetched, *Aug. in Ps.* 157. as the fashions and manners of thieves, vnuist

79  
Rule.  
  
*Examp.*

vniust Stewards and Iudges.

80  
Rule.

Sacred scripture affordeth vs examples of all vertues, theologicall, politicall, morall, æconomicall; yea, and of all vices, prescribing remedies against all sinnes, *Chrys. in Act. homil. 9.*

Examp.

Examples of this rule abound euery where, and offer themselves to the Reader that obserues the scripture.

Reason.

The reason is, because Gods word is perfect, so is no other writing of any author whatsoever.

81  
Rule.

The knowledge of humane histories, written of the Persians, Babylonians, Græcians, and of the Romanes especially, brings no small light to vnderstand sundry parts of scripture, namely the books of *Daniel* and *Revelation*, which conteine historicall prophecies of things to be perceived by the euent, which are recorded in prophane and ecclesiasticall historiographers. Euent of things set downe in humane stories, is best interpreter of the prophecies in the *Revelation*, which book to the Fathers, which saw not the euent, as we do, was therefore darker and harder to them, then to vs.

Examp.

In

In way of disputation, the Scripture sometimes infers some absurd consequents, which follow vpon some error, held by others, whom the holy ghost would reforme, by laying forth the absurdities which attend vpon their false opinion, *Augustinus de doct. christ. l. 2. c. 31.* Examples hereof *Rom. 4. 14.* *Examp.* also *1. Cor. 15. 16. 17. 18.* For there *Reason.* is no better way to convict an erroneous, or hereticall fellow, then by laying forth the wicked or foolish things which ensue and arise from his false conceits, and thus also the truth is much holpen.

We may not neglect or lightly esteeme or slightly passe by any thing, which we read in Gods word, bee it mention of names, or obseruation and distinction of time, rehearfall of rites and pedegrees, or any such matter which may be thought meane. *Reason.* Because the holy Scripture (being a word of a God infinite in wisdom) contains an infinite treasure, if it haue exquisite searchers. Did not Paul from obser- *Examp.* uation of the time when Abraham was circumcised, *Rom. 4. 8.* and when the Law

Law was giuen, *Gal. 3.* also from Christ his suffering without Ierusalem, and from killing the beasts without the camp, *Heb. 3.* gather very wholesome and waighty truths? *ergo*, contemn nothing which is found therein. *Chrys. Hom. 22. and 24. vpon Genesis.*

84.  
Rule.  
Reason.

To the vnderstanding of Scripture, there needs great search, *Iohn 5.* with earnest prayer, *Psal. 119.* The reason, because otherwise that which lyeth deep in the bottom, for want of care, may remaine hid from vs. *Chrysost.*

85.  
Rule.

One and the selfesame trueth, is taught by many sundry similitudes in sacred scripture, and in sundry formes; somtime by precept, somtime by exhortation, sometime in prayers, in thanksgiuings, in examples, and sometime in threatnings, *August. in Psal. 8.*

Reason.

The reason is, that by varying the manner and forme of speech and teaching, not only disdain and wearinesse may be remooued, but the truth receiueth better impression through such kinde of proceeding.

Examp.

Examples whereof, amongst many easie to be marked, take one or two.

The

The Church is compared to a vineyard, an house, a floore, a net. Againe, that truth, *That all must believe in Christ that will be saved*, is taught by way of commandement, 1. *Iohn* 3. 23. of exhortation, *Heb.* 10. 21. of example, *Heb.* 11. of promise, and of threatning also, *Iohn* 3. 18. also 3. 6.

Similitudes are rather for illustration, to make darke things plaine, then for confirmation to prove any doubtfull thing. Such is the similitude of the euill steward, of a vine *Ioh.* 15. of a King marrying his sonne, &c. for similitudes are not argumentative.

86.  
Rule.

Examp.

Reason. 29

The authority of diuine Scripture, must not be subiected to humane capacitie, *August.* The reason whereof is, because corrupt reason cannot diue so deep as Godstruth, and the wisdom of God in his word is infinite, our vnderstanding finite; therefore they erre which will believe no more than their reason can reach. And this error hath been the mother of very many errors.

87.  
Rule.

Reason.

Whatsoever wee read in any heathen or ecclesiasticall author (be it Fa-

88  
Rule.

F

thers

ther, Doctor, or Counsell, or whoſo-  
ever) contrary to that wee read in  
ſcripture, wee ought reiect it as falſe.  
*Auguſt.*

Examp.

*Infant to be  
be baptiz'd  
Aug.*

In *Irenew*, we read that Chriſt died  
at the age of 50. yeeres. *Auguſtine*,  
that the communion ought to be gi-  
uen to infants. In *Origen*, (that at  
length, all (deuills and men) ſhall be  
ſaued; and innumerable ſuch like in  
other authors.

Reason.

The reaſon is, becauſe the Scrip-  
ture containeth an infallible and per-  
fect truth, therefore it muſt needs be  
refuſed as falſe, whatſoever in matter  
of religion and ſaluation is beſide it, or  
againſt it; and whatſoever any of the  
learned Fathers do write truly: it muſt  
not be believed becauſe it comes from  
them, but becauſe it is grounded on  
Scripture, or ſound reaſon.

89

Rule.

Examp.

Certaine precepts are in common  
propounded to all, as the X. comman-  
dements; and whatſoever precept  
ſerues to expound them, or illuſtrate  
them, and ſome priuat to certain ſpe-  
ciall perſons, as that to Abraham of  
killing his ſonne, to the Iſraelites of  
ſpoyling



spoyling the Egyptians. Also diuers peculiar precepts to magistrates, fathers, and children, pastors, &c. These Reason. common and proper precepts are to be marked, because by that meanes, a man shall the better walke in the waies of his calling. *August. de doct. christ.*

All things reported, and commended in Scripture, must not be imitated by vs. Because many things well done were personall, and not done for example, to warrant vs to doe the like. Reason. <sup>90</sup> Rule.

*August. de doct. christ.* This being not knowne, hath cast many vpon vnlawfull enterprises, as one M.<sup>r</sup> Birchet in England, who by example of Ehud, thought he might haue killed a great personage in this land, whom he took to be Gods enemie; as some of Christs disciples offended by preposterous zeale in following Elias example, calling fire from heauen. *29 This Hist.*

When the Scripture speaketh something darkly, it vseth for most part to ioyne thereto some plaine thing in the same place to giue light to it: *Whitaker.* <sup>91</sup> Rule.

Also it is *Ieromes* rule. Esay 51. 1. the latter end of the first verse, being somewhat <sup>Examp.</sup>

what hard, is presently opened in the beginning of the second verse: and in Deut. 7. 3. God having said, *thou shalt not make mariages with Canaanites*; by and by declares this more fully in the next words. Also the 3. verse of the first of Esay expounds the second; and the former part of the first verse of Esay 53. doth expound the latter. and in Rom. 10. the 5. and 6. verses mentioning the righteousness of the law and of faith, expoundeth the 3. verse, touching our owne righteousness, and the righteousness of God. also the confession spoken of in verse 9. is interpreted verse 13. *by calling on the name of the Lord.* and in vers. 8. having said, *the word is neere*, in the end of that verse sheweth what word hee meaneth, to wit, not of the law, but the Gospell, *This is the word of faith which we preach.* See the like, Rom. 8. 20. 31. 2. Tim. 4. 6. Rom. 11. 7. 8. 1. Cor. 5. 9. Ephes. 5. 32. and often elsewhere, though not alwaies. For sometime we are to range farther of to fetch the sense of some places which we read. The not observing of this Rule holds many

many in ignorance, and carieth others to many errors.

We may not imitate the workes of Christ, which be miraculous and proper to him as mediator : but his morall duties only. For they onely were given vs for example and paterne, 93  
Rule.

*Math. 11. 29. 30. 1. Pet. 2. 21. 1. Ioh. 2. 6.* that wee should walke as he hath walked. The ignorance of this, caused some to counterfeit themselves Reason.

Christ ; as one *Moore* in *K. Edward the VI.* his time : and one *Hacklet* in *Q. Elizabeths* time, *David George*, and sundry others, according to that foretold, *Math. 24.* Examp.

Those things which are subordinate (one put in order vnder another) doe not fight and iarre, so as vpon affirming one of them should follow the denying or excluding of the other ; as grace of the Father, merit of the Son, operation of the holy ghost, ministration of the word, faith, sacraments, are subordinate in the matter of mans regeneration and saluation. *Kickerman.* 93  
Rule.

Therefore it will not follow, we are *sanctified by grace, ergo not by Christ.* or this, Examp.

yes in different  
views of the fore  
ground of the fore  
men.

we are saved by Christ, or iustified by Christ; ergo, not by faith. or this, we are iustified and saved by faith: ergo, what needeth ministerie, or sacraments, or prayer, or good works; as popish Priests reason most absurdly. Againe, Gods providence and endeauour in the vse of second causes and meanes be subordinate vnder, and seruing one the other. Therefore it will not follow, we need not pray, nor worke; nor vse phisicke for body or soule, nor preaching, because it is already appointed by Gods providence, what shall be, and what not be, which all our care cannot alter, as many fantastically argue to their owne perill and ruine. Thus in the deliuerie of Christ to death, God and Christ, and Iudas, Satan and Iewes are all subordinate. These three latter, as instruments to the two former, all doing one thing, though not to one end.

94

Rule.

Reason.

Scriptures do diuers times by the poore and needy, vnderstand all Gods people, poore or rich. The reason is, because howsoeuer the equitie of the things commanded or forbid, may stretch

stretch to all sorts wealthy and needy,  
 yet there may bee particular reasons,  
 why we ought more especially regard  
 the poore, and why to that end God  
 would commend his owne peculiar  
 care of them; amongst many exam- Examp.  
 ples hereof take these few. Psal. 10. 14.  
 Psal. 14. 6. & Psal. 72. 2. *he shall iudge  
 thy poore with equitie*: but in the next  
 verse, this office of Gods magistrate, is  
 enlarged to all the people, *Hills shall  
 bring peace to the people by iustice*. The  
 like Ps. 82. 3. 4. Iudges are charged to  
 doe right to poore and needy, and to  
 defend them: yet it is their dutie, to  
 discharge and performe these things  
 to all the people of what condition  
 soeuer, Deut. 1. 16. 17. Again, where  
 vsurie is forbid, or taking increase for  
 loane toward the poore, Exod. 9. 22. 25  
 Deut. 23. 19. this prohibition is exten-  
 ded to all the Iewes, to whom money  
 or ought else must not be lent with co-  
 venant for gaine, for the duty of len-  
 dings sake; which appeares, first be-  
 cause hee saith generally, to a brother  
 (and all Iewes were brethren in this  
 sense, being all worshippers of one  
 F 4 God.)

God. 2.<sup>ly</sup> Because hee opposeth a Brother to a stranger, not a poore man to a rich. 3.<sup>ly</sup> Because the Prophets, who are the Interpreters of Moses (as Moses of the Law) and the Apostles of the Prophets) haue ever set downe this prohibition without limitation. See Psal. 25. 5. Ezek. 18. & chap. 23. Prou. 28. 4. This rule is an halter to strangle all vsurious practises, or taking increase for the duty of lending.

95  
Rule.

Reason.

Examp.

Promises of temporall good things, must be vnderstood with exception of the crosse and chastisement. Because sometimes to many Christians, it is better for them to be exercised with afflictions, then to be in health and ease. Godline He hath promises of these, *obey me, and it shall go well with thee, and thou shalt prosper.*

96  
Rule.

Examp.

This particule (*if*) is not alwaies a note of Ioubting, but of reasoning, and of one which argueth to confirme and strengthen himselfe and others, Rom. 8 31. *if God bee with vs who can bee against vs;* & when in the Prophets, we read this word & such like, as *Iecl 1. 14 who*

who knoweth if he will returne. *Act. 8. 22.*  
 if it be possible, then no vncertainty on  
 Gods part is noted, or inhability to  
 do that which is spoken; but a difficul-  
 ty of the duty, & sometimes an vncer-  
 tainty of the thing on mans part: yet  
 (if) is sometimes put doubtingly, if  
 thou be the sonne of God, *Math. 3. 34.*

It is vsuall in scripture to attribute  
 to the instrument that efficacy and  
 force which is belonging to the author  
 and worker. As the Ministers are said  
 to saue *1. Tim. 4. verse last*, faith to ius-  
 tifie *Rom. 3. 28.* Baptisme to regene-  
 rate, afflictions to bring patience,  
*Rom. 5. 4.* parents to prolong the liues  
 of children *Deut. 5. 22.* and beget the  
 bodies of their children *Heb. 13* and  
 many such like. The reason why God  
 commits his own worke to the meanes,  
 it is, to giue more countenance to the  
 meanes if they be good, that they may  
 be the more respected The ignorance  
 of this rule caused some Heretikes to  
 ascribe diuine operation and vertue  
 to the Sacraments, which are but vo-  
 luntary instruments, by which being  
 rightly administred and vsed God giu-  
 eth

97  
Rule.

Examp.

Reason.

eth grace as himselfe pleaseth.

98  
Rule.

Examp.

When any sinfull actions are attributed to God, as that he hardned *Pharaohs* heart, that hee gaue men over to vile affections and a reprobate minde, and sendes a spirit of slumber into men, and prouoketh others to anger and enuie, and turneth their heart that they should hate, and the like speeches, we may not vnderstand that God putteth into any the poyson of sinne, for hee tempteth none to sinne *James 1.* but hee doth it by deliuering them over to Sathan, and their lusts to be hardned &c. as a iust iudgement of a iust iudge, who punisheth one sin by another. For this hauing a respect of God in it, being the execution of his iustice, may be done of God most holily. Therefore Papists slander vs in affirming that we make God author of sinne, whereas we make him onely author of the iudgement.

Reason.

99.  
Rule.

Examp.

Comparison of places of Scripture together to get the sense the better, is either of the same place with it selfe vttered else where in scripture, as *Hab. 2. 4.* with *Rom. 1. 17.* and *Gal. 3. 11.* also



also *Leuit.* 8. 5. with *Rom.* 10. 5. and *Gal.* 3. 12. or else with places like in matter and phrase, as 1. *Cor.* 10. 4. with *Rom.* 4. 11. and *Gen.* 17. 10. and *Exod.* 12. 11. or with places altogether vnlike which seeme to differ in matter and phrase, as *Gen.* 46. with *Act.* 7. And *Gen.* 48. with *Act.* 7. and 3. 28. with *Iam.* 2. 24. In the first kinde betweene like places there fall out many mutations and changes, some wordes added, or taken away, or altered, which is either done without all fault, by Angels, and holy men of God citing them rightly, or corruptly by Sathan, as *Matth.* 4. 6. or by Pharisees *Matth.* 5. 27. 33.

100

Rule.

Philosophy, as Mathematickes &c. is behoouefull for students of diuinity so it bee soberly dealt in, for many things are to be found in Philosophers false, superstitious and vaine, *August.* As of eternity of the world, and that vertue is in our power, and touching, our chiefe good &c.

Reason.

Examp.

101

Rule.

One of the greatest helpes and best meanes to vnderstand the scripture is to keepe a good conscience, liuing according

Reason.

cording to that wee know out of the word, being ioyned with continuall and feruent prayer, *M. Perkins*. For Christ saith in *Iohn 7. 17.* *He that doth the will of my Father shall understand the doctrine that it is of God.* And how often (even in every verse almost) doth holy *Dauid* pray for the opening of his eies, and the teaching of him Gods statutes. It was the saying of a godly Minister, that he profited in the knowledge of the word more by praier in a short space, then by his studdie in a longer time.

Examp.

102  
Rule.

Reason

Any person shall so much more deeply vnderstand the scripture, by how much his minde is more intent and fixed vpon them. The reason is, because such rich treasures are in every place of scripture; as neede carefull sifting and great intention of minde to finde them out. Therefore Christians are charged aswell to marke and heede what they read, and heare in the scriptures; as to reade and heare them *Gregor. in Ezek. homil. 7.*

103  
Rule.

The truth of many things to be fulfilled in Christ, were written before in types,

types, as *Psal.* 2. many things vttered of *Dauid* in type which in truth to the full were accomplished in *Christ* only, as verse 1. 2. and verse 7. 8. 9. Also of *Salomon* typically are spoken sundry things in *Psal.* 72. verse 5. 8. 11. &c. which cannot agree but to *Christ*, likewise in *Christ* was verified what before was written in shadows and figures, of the brazen serpent of *Ionas*, *Hieron.* in *Dan* cap. 10. Reason is because God purposed in his dispensation of the doctrine of grace to proceede by degrees, and to honor the times of the Gospell with the fullest Reuelation.

Examp.

Euery booke of scripture may not be permitted to be read of euery age, *Naxian*. Reason, because such as bee younge and rude cannot be capable of mysticall bookes which be of abstruse or hidden sense as *Canticles*, *Daniel*, *Ecclesiastes*, *Reuelation* &c. and therefore best were to beginne with historicall bookes, then with doctrinall as *Proverbs*, *Psalmes* &c. then to proceede to Propheticall as *Isayah*, *Ieremie* &c. and lastly to such as haue a profound meaning. This order of reading

104  
Rule.

Reason.

Examp.

according to that we know out of the word, being ioyned with continual and fervent prayer.

Reason.

Christ saith,

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102

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ſcriptures ; as to read and heare them

*Gregor. in Ezek. homil. 7.*

103

Rule.

The truth of many things to be ſul-

filled in Chriſt, were written before in

types,

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types, as *Psal. 2.* many things vttered  
of *David* in type which in truth to the Examp.

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misticall bookes which be of abstruse  
or hidden sense as *Canticles*, *Daniel*,  
*Ecclesiastes*, *Renelation* &c. and there-  
fore best were to beginne with histori-  
call bookes, then with doctrinall as  
*Prouerbes*, *Psalmes* &c. then to pro-  
ceede to Propheticall as *Isayab*, *Iere-  
mie* &c. and lastly to such as haue a  
profound meaning. This order of  
reading

Examp.

ther 1. Ep.  
Heb & Gal.

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Th. 1. c. 1. m. m.

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Th. 1. c. 1. m. m.

Th. 1. c. 1. m. m.

reading I should fittest for such as bee simple, but for the more learned, and namely for students in diuinity I wold commend another course out of *M. Perkins*, to beginne with the Gospell of *Iohn* and the Epistle to the *Romans*, after with the Prophet *Esay*, because these three bookes be as the keyes to open the vnderstanding of the rest.

Wee may reuerently thinke of the bookes of *Apocrypha* and of their authors, but seeing they are not receiued into the number of Canonically scriptures wee may not build our faith on them, nor allage them for confirmation of doctrine, but reade them for information and institution of our manners, receiuing them so farre as they agree with diuine oracles, *August. de ciuit. dei* 18. cap. 38. *Hierom.* This rule checkes such as make *Apocrypha* the ground of their Sermons, and a rule of faith equall to the Canonically, as Romanists doe.

106  
Rule.

There bee certaine writers, or authors, (as *Iohn*, 2. *Cron.* 20. 34. named in scripture) whose bookes are lost, being neuer Canonically (but as the *Chronicles*

nicles of England) *August. 18. de ci-  
uit. dei cap. 38.*

In the new Testament written in  
Greeke, there be Hebrew or Syriacke  
names and wordes, whereof some haue  
their interpretation set by them, as *Bar  
Jonah* the son of *Jonah*, *Bartimæus* the  
sonne of *Tymæus*, *Barnabas* the sonne  
of consolation, *Boanerges* the sonnes  
of thunder, *Abba* Father, *Emanuel*  
God with vs. *Golgotha*, a place of  
sculs &c. and some haue not interpre-  
tation as being more common and fa-  
miliar, as *Amen* &c. *Hieron. in Galat. 4.*  
What reason then haue Papists from  
thesewords to collect that the seruice  
of the Church should all bee in a  
strange tongue?

107  
Rule.

Examp.

It is the manner of the Propheticall  
writing, first to vse reprehensions and  
threatnings of iudgement, and after to  
ioyne the promises of mercy by Christ  
to come. Because men are not to re-  
ceiue comforts before their naturall  
pride (being humbled and tamed with  
feare,) they can see a neede, and haue a  
desire after the promises of grace, see  
in *Esay 1. 2. also 9. 10. 11. 12. also chap.*

108  
Rule.

Reason.

Examp.

51. 52. 53. 54. *Ioel. 2. Hieronimus. in Hose. 5. & Isay. 16.* This rule may be a directory for preachers to gouerne their teaching, for the manner of it in respect of their hearers vnhumbléd.

'109  
Rule.

Examp.

Sacred writers sometime write so of themselves, as if they were others, as *Moses* saying hee was the meekest on earth *Numb. 12. 3.* and *Iohn*, *This is the disciple whom Iesus loved.* And *Paul* *2. Cor. 12. 1. 2. 3.* see also *Iohn*, *20. 30.* and that other disciple which walked with *Cleopas* to *Emaus* is thought to be *Luke* who wrote the story. This witnesseth their modestie, and whereas holy men of God in scripture reueale their owne fautes, this sheweth their sincerity, as *Mathew* reports his owne forsaking of his Lord with his fellow Apostles *Mark. 26. 35.* Also *Paul* reportes his owne persecution and blasphemy *1. Tim. 1. 13* also *Iohn* reports his owne slippe in falling downe and worshipping the Angell which appeared to him *Reuel. 19. 10.* *Moses* his owne hastinesse and vnbeleife at the striking of the rocke *Numb. 20. 12.* which shewes that in penning of scripture



ture they were guided by the spirit of God, not led by private motion. For then it is likely they would not haue published their owne follies and faults to all the world 2. *Pet.* 1. 20. *Gregor.* in his preface on *Iob.* This rule may be a stay to such as shall bee at any time tempted to doubt of the scripture whether they be of diuine authority.

Sundry interrogatiues in scripture haue the force of negatives, denying that which seemeth to be but asked after, as those interrogations which bee found together *Rom.* 10. 14. 15. the meaning of euery interrogation there, is negatiue, as if it were said, they cannot. Some againe do so aske a question, as they require and haue an expresse answer *Psal.* 15. 1. *Rom.* 11. 1. *Rom.* 3. 12. the vse of them in scripture is commonly to quicken attention: or to vrge more vehemently the affection, or to prepare way for some waighty and wholsom discourse.

110.  
Rule.

Examp.

The bookes of holy scripture whether they haue the writers name or not, it much skilleth not so long as we are resolved in our mindes by the ho-

111.  
Rule.

Reason.

ly Ghost that they come from God. Because the authority of scripture dependeth not on the pen man but upon God the Authour. Therefore know-

Examp.

ing the Epistle to the Hebrewes to bee inspired of the holy Ghost, we receive it with as much faith and reuerence, as those other Epistles which haue the Secretaries name set before them.

112

Rule.

Reason.

The whole scripture is called a Bible as if it were one booke. Because it is written all by one spirit. Also it is called the Bible by an excellency, because it is the most worthy and necessarie booke, as if in comparison of it none other deserved the name of a booke, as indeede they doe not, considering the Author, subiect, and the end of it being inspired immediately of God, teaching Christ and faith in him, for eternall life in heauen to the glory of Gods free grace toward elect sinners.

113

Rule.

Examp.

The scripture sometime writeth future things in the time past *Rom. 8. 30.* *whom he hath predestinated them he hath called, whom he hath called them he hath iustified, whom he hath iustified, hee hath glorified,* such like speeches there bee many

many in the Prophets. The reason is, because *Hebrewes* vse so to write: also by this forme of words, the certainty of the things to come is noted, as if they were now done.

Reason.

The title ( God ) is in scripture sometime put absolutely and in the singuler number, then it is proper to the creator, and noteth his essence, or some person: sometime it is vsed with an addition, as in *Exodus*, *I haue made thee God of Pharaoh*, or in the plurall number *Psal. 84. I haue said ye are Gods* and verse 1. *in the assembly of Gods*; then it belongs to the creature. Also ( God ) in the singular number is vsed sometime personally, as *Rom. 1. 7. from God our Father &c.* sometime essentially, as *Iob. 4. 24. God is a spirit*, so the word Father is sometime put essentially for the whole diety *Math 6. O our father*: sometime personally as in *Iohn*, *The father is greater then I, and my father worketh hitherto and I worke*, *Gregor. in Ezek.* Ignorance of these rules breedeth errours about the Trinity.

114  
Rule.

Examp.

Who so will vnderstand the scriptures must first loue them before hee

115  
Rule.

Reason.

learne them. Because God will punish such as contemne his misteries : as also loue and good will make our labour and studdie more easie. Nothing is hard to a willing minde, *August. de util. credendi cap. 6.*

116  
Rule.

When something is written in an historicall narration which seemeth to haue no signification, or vse for edification, yet then remember that it is written to bee an introduction to some thing which is significative, and of good vse, *August.* Because no title, or iott in Gods word is vnprofitable or vaine seeing all is inspired, and profitable 2. *Tim. 3. 16.* therefore mention of persons, times, places, &c. bee not vnprofitable and to be neglected, if it were but for this, that they do euidence the truth of the thing related, and paue a way to some substantiall matter.

Reason.

Examp.

It is vsuall in scripture to put, all, for many. 1. *Timoth. 2. 3.* God will haue all to bee saved, *Math. 3.* all Ierusalem went &c. *Math. 4. 23.* all diseases, so on the other side (many) is put for all *Rom. 5. 9.* by the disobedience of one man many became sinners. Now where the one

117  
Rule.

See 117

one of these is put or vsed for the other it will be manifest to him that marketh the matter handled. *August. contra Pelag.*

118  
Rule.

Examp.

In scripture this word (vntill) doth not alwaies exclude the time following, but signifieth an infinite time, or vnto eternity 1. *Cor. 15. vntill his enemies be made his footstoole shall he raigne. Hieron. cont. Heluid. Also Math. 28. I will bee with you vntill the end of the world. And 2. Samuel. Michol had no childe vntill her death, Math. 5. 26.*

\* vntill thou hast paid the vtmost far-  
thing, that is neuer as Marke expounds it. Of this kinde is that *Math. 1. 25.* thought to bee, vntill she had brought forth &c. in all which places by (vntill) a perpetuity is noted, but else where a certaine limited time is signified, as vntill Pentecost, vntill I come, & till the pitt be digged for the vngodly, in the *Psalme*, this word (vntill) doth rather resemble the propertie of the tongue whence it is drawne (as *Aug.* writeth) then conteyne any deepe or more hidden meaning.

\* Therefore  
Idly doe  
Papists  
seek to ga-  
ther their  
Purgatory  
from hence.

In genealogies it is the manner of  
G 3 the

119  
Rule.

Examp. the Hebrewes not to mention the females but males only *Math. 1. Luk. 3.*

Reason. 1. *Chro. 5. 6. 7.* Because man is the more worthy person, and the chiefe agent in all generation and the head of the family. And because it is the surest side in which the name continues, *Hieron.*

110 Rule. In scripture one is called first begotten or first borne, not in respect of other brethren or sisters which are begotten afterward, but because he came first into the world though none other follow afterward *Math. 1. 25. had brought forth her first borne. Hieron. against Heluc.*

111 Rule. In scripture a betrothed woman is called a wife, and a betrothed man a husband, though they neuer yet came together, or knew each other, *Math.*

Examp. 1. 20. *feare not to take Mary thy wife &c.* though she were only betrothed, see verse. 8. *Dent 22. 23. if a maide be betrothed to an husband &c.* So likewise the man is called an husband so soone as he is betrothed to her. Because betrothing is an essentiall part of marriage being duly performed: and

the

the solemnization is necessary vnto comlinetle, honestie, and auoyding of offence. *Hieron. in Math. 1.*

Crying in scripture doth not alwaies betoken the sending forth of a strong voice outwardly: but inward compunction and feruency of spirit and affection *Gen. 14. 15. wherefore criest thou, Rom. 8. 15. we crie Abba Father, Heb. 5. 7. Hieron. in Gal. 5.*

122  
Rule.

Examp.

The word (spirit) being put without addition is euer taken in good part, with addition (as vncleane, euill) in ill part. *Hieron.* Also spirit with a word of a genetive case adioyned, doth signifie the mightie working of God by his good spirit directing to good things, a spirit of grace &c. or by Sathan leading to euill, a spirit of error.

123  
Rule.

Sundry Prophets foretold things to come which were temporall as well as eternall things which belong to the Messiah, (though hee were the chiefe obiect of all prophesies) also they prophesied not in words only, but euen by their actions, as *Jeremiah* by carrying a chaine prophesied the captiuitie. *Ezekiel* by flying in the night, hauing

124  
Rule.

Examp.

broken downe a wall in his house, *Agabus* foretould *Pauls* bondes by binding his owne handes &c. This was done to make propheties better obserued, and regarded when wordes and things met together, and to leaue the heedlesse and incredulous without excuse, *Gregor.*

125

Rule.

When Prophets report visions they do not alwaies mention or infer ought which they saw, but doe declare what was said, *Esay. 1. 2. A vision which Esay*

Examp.

*saw*; and then followes *heare o heauen and earth &c.* telling words spoken to him, not sights shewed him, yet are they called visions, because God extraordinarily opened the eyes of their mindes to behold his iudgements vpon the wicked, and to know most certainly the good promises made to the Church. *Hieron. in Isay 1.*

126

Rule.

Tēporall propheties of earthly things which were neerer, being fulfilled, gaue prooffe of the truth of the spirituall propheties touching the kingdome of Christ, which was farther off. Because a God of vnchangeable truth was author of both. Thus the Prophe-

Reason.

sies



lies of the Iewes going in, and coming out of captivities, and of destruction to other Nations being accomplished, assured Gods people of the coming of the kingdome of the Messiah. This rule being well known and marked by the Iewes, had preserved them from hardnesse of heart.

Examp.

*Rupert. in Hos. c. 1.*

Euangelists and Apostles in citing places out of the old Testament, keep the words of the Greeke Septuagint, when that differs not in sense from the originall Hebrew. and sometimes in citing testimonies from Moses and Prophets, they follow not the words, either of the Hebrew, or the Septuag: but religiously keep themselves to the sense agreeing in vnitie of spirit, though with variety of words, doing rather the office of diuine interpreters, then of bare alledgers of Scripture. thereby to teach all pastors, in cyting Scriptures, rather to respect the matter and sense, then the letter and words. See *Matth. 2. 15. and vers. 23. Matth. 26. 31. also 1. Cor. 2. 9. and in sundry other places, wherein*

137

Rule.

as Rom.

11.9.10.

Examp.

Reason.

in they cleaved not to the word, but forsooke them, yet without damage to the matter and sense. because that is the principall thing most to be observed. *Hier. ad Pamach.*

128  
Rule.

Reason.

The new Testament neuer cites any testimonie out of Apocrypha books, but out of canonicall scripture onely. *Hieronimus.* Because God himselfe being the author and inspirer of it, hath sanctified it and inspired it for the perpetuall and perfect instruction of his Church in the truth of saluation. *2.Tim. 3. 16. 17.* Therefore through all the bookes of Euangelists and Apostles, not one Apocryphall saying is alledged: and but three out of the books of the Gentiles, to convince them the better with their owne testimonies, which being once passed through the golden pipe of the holy ghost, they are now no more to be accounted common or prophane sayings, but part of Gods word. Ignorance of this rule hath caused the Papists to aduance the Apocryphall books into Gods chaire, to equall them with canonicall,

Words

Words of knowledge and sense, doe  
 signifie ( besides ) actions and affecti-  
 ons; for example, when it is written, *that God knoweth the waies of the righ-  
 teous*, Psal. 16. and that he *knoweth  
 who are his*, 2. Tim. 2. 19. Reuel. 2. 3.  
*I know thy works*, it is further meant,  
 that hee knowes them with loue, fa-  
 uour, and approbation, meaning to  
 reward and crowne them. Also where  
 it is said, *whom he foreknew*, Rom. 11. 2.  
 also 1. Pet. 1. 2. his eternall loue im-  
 bracing these as his owne is vnder-  
 stood there. for he knew barely be-  
 fore, all reprobates and deuils, them  
 and their works too: but not with fa-  
 uour and allowance. Also (*remember*)  
 which is a word of sense, yet it often  
 importeth care, loue, delight, 1. Cor. 11  
*Doe this in remembrance of mee.* also  
*God remembred Abraham*, Gen. 18.

129  
Rule.

Examp.

The scripture is to be taken in the  
 largest sense, if nothing hinder, nei-  
 ther matter, phrase, nor scope. *Estay.*  
 as 1. Pet. 1. 13. *Trust persily on that  
 grace which is brought by the reuelation  
 of Iesus Christ.* where grace may be at  
 large interpreted of glory: as imposi-  
 tion

130  
Rule.

tion of hands *Heb. 6. 1.* of the whole ministerie, and all the whole order of Church gouernment as prescribed by the word.

131  
Rule.

All interpretations must bee fit as well as true, and one place of Scripture can haue but one fit and proper interpretation, which is very hard sometime to hit vpon.

132  
Rule.

These two words (*of God*) be sometime vsed in scripture, to note, not authoritie, but excellencie of the thing or person, whereof they be affirmed; as, *Nimrod an hunter of God*, Genes. *Sacrifices of God*, Ps. 150. *the weapons of God*, 2. Cor. 10. 4. *the hill of God*. *Trees of God*, and thelike, which import an excellencie. *Estay in Ps. 51.*

Examp.

133  
Rule.

The scripture as it vnderstandeth sometimes lesse then is spoken, to wit, in all hyperbolicall speeches: as in Gen: *thy seed shall be as the starres*: so sometime there is lesse spoken and more vnderstood, Prou. 3. *despise not the Lords correction*. also *despise not his kindnesse*, Rom. 2. 4. Psal. 51. 17. *the Lord despiseth not*, by this is ment regarding, or highly esteeming, which is

Examp.

more

more than not to despise. likewise in that speech, *Math. 7. depart from me, I know you not*, that is, I abhorre you, and will surely punish you. *Adam knew his wife Enab*, *Genes. 4.* that is, had most inward familiaritie with her, euen such as accompanieth bed-company; also, *shall neuer be forgiven*, *Mark. 3.* that is, shall be eternally punished. likewise, *shall neuer see death*, *Ioh. 3.* that is, shall liue blessedly in heauen for euer. and many such may in reading be obserued, where lesse is written and more ment. *Estay in Ps. 61.*

Scripture sundry times doth teach spiritual duties, of faith, prayer, thanksgiving, repentance, loue, &c. by such termes as serued to expresse the legall, Iewish, ceremoniall seruice, and sacraments: thus christian prayers and prayses, are signified by incense, and euening sacrifice, *Psal. 43. 2.* and by a pure oblation in *Malach.* also our repentance, taught by purging out the old leauen *1. Cor. 5. 8.* also our whole religious seruice, and worship, vnder the new Testament, is declared by offering gifts at the altar, *Math. 5. 23. 24.* and

134  
Rule.

Examp.

Reason.

and by offering our bodies, as an holy and living sacrifice, *Rom. 12. 1. 2.* The reason is, because ceremoniall worship ought euer to haue gone together with spirituall, whereof it was also a shadow and type; and moreover to informe the *Hebrewes*, that howsoeuer the externall altar, and priest, and sacrifices, were abolished, by the death of our Lord: yet there remained a true worship, and true sacrifices for Gods people to offer, *E/ay 63. 21.* from mistaking this, the Papists build there altars. *Beza.*

135  
Rule

Reason.

In the writings of the Prophets, the spirituall benefits of the Messiah, and eternall good things to be enioyed in heaven, were wrapt vp in temporall and earthly promises, which was done by Gods wise dispensation, who respecting the rudenesse of those times, and their tender weaknesse, did by things present, and desirable to their nature, to lift the minde vp to the true and celestially good things. Examples hereof are very plentifull: as, *E/ay 55. 1. 2.* also *E/ay 49. 7. 10. 12.* and *E/ay 60. 10. 11.* and verses 13. 16. 17. 19. The

Examp.

igno-

ignorance of this Rule, as it led the Jewes into a conceit of an earthly Messiah, who should have an outward Monarchie, flourishing, and overflowing in earthly dignity, and wealth: so it occasioned others to imagine foolishly, and falsely, that the promises of grace, and life everlasting, did nothing appertain to the Fathers before Christ, but that they were no better than swine fed full with the acornes, husks, and wash of this world.

In setting downe the X. commandements, Moses vseth a sinecdoche in every one, that is, by some particular vertue or vice, which he nameth, he meaneth all of that kinde, with all meanes, causes, occasions of it: as in the second commandement, an *Image* is put for all false worship; in the 5. parents, put for all superiors, and betters. in the 7. adultery, for all sorts of vncleanesse about generation. murder for all cruelty, &c. also (*thou*) for all and every one. *M.<sup>r</sup> Essay on 10. command.*

136  
Rule.

Examp.

The negative or forbidding commandements, imply the contrary. as  
1. com-

137  
Rule.

Examp.

1. command : *Thou shalt haue no other God*, that is, thou shalt haue me for thy God, commit not adulterie, commandeth the contrary, to liue chastly. *Esay.*

138

Rule.

Examp.

Euery affirmative or commanding law, implyeth a denying and forbidding: as 4. com: *Keep holy the Sabb:* implyeth, do not breake it. *Honour thy parents*, hath in it the contrary, do not dishonour.

139

Rule.

Reason.

Examp.

Euery commandement doth require obedience, from the most inward secret thoughts and motions. Reason, because the whole law is spirituall: as the command: which forbids *Adulterie*, forbids, to lust after a woman: an angry thought, vnder murder. *Math. 5.*

140

Rule.

Examp.

The future tense is put for the imperative moode: as, *Thou shalt not take the name &c.* *Thou shalt not steale*, and so in the rest: for, thou maiest not, thou oughtest not. *Esay on the ten command:*

141

Rule.

In setting downe the commandements, God obserueth an exact order, placing the waigheft things, and duties first,



first, afterward the lesse waighy, as his Examp.  
essence and person, before his outward  
worship; his worship, before his name,  
his name before his Sabbath. also  
duties of the second Table be lesse,  
then the duties of the first, and sins a-  
gainst the first, greater then sins against  
the 2. in equall comparison, I meane,  
in comparing thoughts with thoughts,  
words, with words, actions, with acti-  
ons. also maine duties, with maine,  
and meane, with meane. but not com-  
paring the greatest sinnes of the se-  
cond, with the least of the first, and  
smallest duties of the first, with the  
weightiest of the second Table. The  
last six rules do serue to guide vs in the  
right and full interpretation of the  
law, or X. commandements. By the  
ignorance whereof, many remaine ex-  
ceeding ignorant in Gods law to their  
great hurt.

Legall, and Euangelicall sentences,  
or promises, must be distinguished, not  
by books, but by the nature and con-  
dition of promises: for legall promi-  
ses may be found in books of the new Reason.  
testament, as Ro. 2. 7. 8. 9. 10. 11. 12. 13.

**H**

also

143  
Rule.

Examp.

also *Rom.* 10. 5. *Gal.* 3. 10. 12. and contrarily, promises Euangelicall of grace, may bee found in the books of the old Testament, as *Psal.* 132. 1. 2. also *Ierem.* 32. 31. 32. &c. therefore they are to be discerned the one from the other in this sort, namely, according to the rules following.

143  
Rule.

Wheresoever promises of temporall, or eternall good things are made, on condition of works, as they be the perfect keeping of the law, all such promises are legall, which no man can lay claime to, except he bring an absolute obedience in no point failing, which none since Adam, saue the man Christ, can do. therefore he only hath right to eternall life, and to all good things in the strict iustice of the law; they which belieue claime by his title conueied to vs by faith in Christ.

144  
Rule.

All promises of the life to come, or of this life, which be made on condition of believing, or of repenting and working (as repentance and workes (though vnperfect) be signes, markes, and fruits of faith, and faithfull persons) all such promises, be Euangelicall,

call, whereunto euery beleeuers, (how weake soeuer, be his faith but as a grain of mustard-seed) may lay claime and challenge, through the grace of God, freely promising and giuing them Christ his sonne, and all good things with him. as, *godly sorrow bringeth repentance to saluation*, 2. Cor. 7. 10. and Luk. *Blessed are they which heare, and keep the word*, and 1. Timoth. 6. *God-lineſſe hath promiſes &c.* & Plal 1. 1. 2. 3. and Iohn 3. *hee that belieneth ſhall not be condemned, he ſhall be ſaued, hee ſhall paſſe from death to life. and the iuſt by faith ſhall liue*, Hab. 2. 4. all theſe, and all of this ſort and ſute, are promiſes of the Goſpell. The well obſeruing this difference between promiſes of the Law, and Goſpell, will bring great light both to teachers and hearers, and the neglecting of it, will trouble, and confound both: nothing being ſo dangerous, as not to diſtinguiſh well betwixt Law and Goſpell. as M.<sup>r</sup> Fox, and Luther do teach at large.

Touching ſuch places of ſcripture, where morall duties be commanded, and commended, they muſt be vn-

derstood according to these Rules following, set downe by M. *Estay in Psal. 119. 1.*

145  
Rule.

Though no word bee spoken of Christ, yet it must be vnderstood, that he alone is the full cause of euery part of our saluation. Act. 4. 12.

146  
Rule.

Reason.

All morall duties are then commended in any party, when the party that doth them, is first in Christ, hauing his righteousness imputed to him, and his sinnes pardoned through the death of Christ. Reason is, because all our duties are acceptable to God through Christ, 1. Pet. 2. 5. and that without faith in Christ, none can please God, Heb. 11. 6. lastly, because our best duties being vnperfect and full of blemishes, must bee purged by forgiuenesse of sinnes; therefore the good things done by Saul, or Iudas, or proud Pharisies, or other euill men please not God.

147  
Rule.

All good workes, must haue a pure heart for the beginning, and Gods glory for their end, that is, they must be done of conscience to godward, out of obedience to his word; and with  
desire

desire and purpose by such obedience to glorifie him : for the bare deed neuer pleased God. Thus Abell, thus Abraham, Moses, Dauid, Ezekiah, did their works, and all the regenerate doe them thus. and thus Papists neither do, nor can do good works.

Reason.  
Examp.

Morall duties, when they haue blessednesse promised to the doing of them, are not to be considered as causes thereof, (that is Christ, as is said before) but as signes, which shew to a man that he is faithfull, and therefore happy and blessed, or as the way which leadeth to blessednesse.

148  
Rule.

These duties must not bee vnderstood in the strictnesse and rigor of the morall Law, but expounded of a continuall and vnfaigned desire, purpose, and indeuour to doe them, sorrowing, when wee cannot doe them as we ought, asking pardon wherein we faile, and setting a fresh vpon them, struiuing alway to prooue better and better. This rule would preuent scruples and feares, which weak ones haue thorow a sense of their owne wants and failings.

149  
Rule.

150  
Rule

When the scripture commendeth any as being perfect, or exhorteth any to bee perfect, it must bee vnderstood of vprightnesse, not of absolutenesse, of a perfection in parts, striving to all duties, not in measure and degree. for it is impossible for any Saint in this world, to attaine to a certaine and perfect loue, and obedience, that is reserved till next life. *Estay in Psalm. 199.* this Rule would haue preserved Familists, and Papists from conceit of imagined perfection in this life.

Reason.

151  
Rule.

Like wise the Scriptures that affirm of the Saints, that they are worthy, must either be vnderstood of the worthinesse of the person accepted, as worthy for Christ his worthinesse (not of the worthinesse of workes) or else, worthy, signifies in such texts, no more, but meet and fit, as Math. 3. 8. Luk. 3. 36. Col. 1. 12. *Reu. 3. 4. for they are worthy.* Thus there will be no footing for Papists merit in these texts of scripture. *Perkins in Reu. 3.*

152  
Rule.

In the doctrine of iustification of elect sinners before God, where the Scripture mentioneth Christ onely with-

without faith, there vnderstand it al-  
waies with reference to faith. see Gal. 3. 8. and contrariwise, where faith is mentioned withouten Christ, it hath respect to him as the object, Rom. 3. 28. 30. Reason is, because there is a necessary mutuall relation, betwixt faith the instrument, and Christ the object and matter of our righteousness, Christ iustifying such onely, as haue faith to beleue in him, and faith looking directly and only to the promise concerning Christ. The ignorance of this Rule bred that absurd and vn-gospellike error, of actuall iustification by Christ, without the help of faith.

Examp.

no Consequence

Reason.

no Instrument

have Faith  
as a Consequence

a Gospel truth  
Faith an  
evidence of iustification.

The books of the new Testament, speake of the passion of the Lord Iesus by a Synecdoche, that is, putting a part for the whole, the visible sufferings for the invisible. Thus vnder his suffering of death, be comprehended all the sufferings of his life. also his whole suffering spirituall, and bodily is comprehended sometime vnder the offering of his flesh or body, as 1. Pet. 1. 14. Heb. 10. 10. 1. Pet. 4. 1. sometime vnder

113.  
Rule.

Examp.

der sprinkling, or shedding his blood, Math. 26. 28. 1. Pet. 1. 2. sometime vnder his stripes, Esay 53. 5. and that all, both the inward paines of soule, properly felt for sin, and outward smart of the body, went together for the full and whole sacrifice for sinne, is very cleare by Heb. 9. 28. where it is written, that by the offering of [ *himselfe* ] hee put away sin. that is, his whole manhood was the sacrifice propitiatorie for sinne. also the story of his sufferings, which mentioneth his soules sorrow, ere euer his body was medled withall, makes it most manifest, Math. 6. 38. 39. &c. The reason is, because as man had sinned in the whole, and a full satisfaction was to be made to the iustice of God : so Christ tooke our whole nature, to this very end, that he might suffer in it, and so saue vs wholly. Heb. 2. 14. 15.

Reason.

154  
Rule.

Books of the new Testament, citing authorities out of the old, as they looke chiefly to sense, not precise keeping the word, and take them from canonicall scripture onely : so they regard not number of the chap: or verse,  
or



or name of authors alway, but generally alledge them (thus it is written) - contenting themselves with a few testimonies, and they choise and fitt ones; See *Rom.* 9. and 10. throughout and the 11. also.

Examp.

The doctrine of the Trinity is more obscurely taught in the old Testament before Christ his incarnation, but more plentifully, and manifestly in the new. The reason is, because Christ bringeth with him a greater light then *Moses* and the Prophets, *Math.* 3. 16. 17. and chap. 28. 19. *Iohn* 5. 8.

155  
Rule.

Reason.

Where the old Testament bringeth in, God appearing in humane shape, or speaking to the Patriarkes and Prophets; there vnderstand it alwaies of the second person, for hee it was by whom the father in all ages declared himselfe to his Church, *Iohn* 12. 37. 38. 39. 40. 41. and compare that place with *Esay* 53. 2. and the chapter 6. 9. also compare *Rom.* 14. 10. 11. with *Esay* 45. 23. and see 1. *Cor.* 10. 9. This would haue kept *Serueltus* and others from denying the æternall godhead of Christ.

156  
Rule.

Reason.

The

157  
Rule.

The word which signifies (to predestinate) is but sixe times found in the new Testament ( neuer in the old ) being referred but twise to thinges as *Act. 4. 28.* and *1. Cor. 2. 7.* and then it is translated ( determined before ) 4. times

Examp. applied to persons, as *Rom. 8. 29. 30.* *Ephes. 1. 5. 11.* and neuer applied in scripture to reprobates, but to elect persons only, Yet diuines in scholasticall and theologicall discourses doe inlarge this strict acception of the word, and vnder predestination doe consider the decree both of election and reprobation.

158  
Rule.  
1

Reason.

2

The doctrine of Gods most free predestination ought to bee taught to Christs Church by the Pastors of the same, *August.* The reasons be, because it is a part of his reuealed will, and therefore belongs to vs and our children, *Dent. 29.* last. Also Christ Iesus taught it, *Iob. 6.* and his Apostles *Act. 5. 13.* *Rom. 9.* throughout. *Rom. 8. 23. 30.* *Rom. 11. 1. 2. 3. 4. 5. 6. 7.* *Ephes. 1. 4. 5. 6.* and else-where often.

Examp.

These former scriptures our Church well and rightly appointeth to be read, wherein

wherein is more danger then in expounding them soundly. Thirdly, it is the ground of patience and constancie, *Rom.* 8. 28. also of piety and of the loue of God *Rom.* 12. 1. 2. 3. *Ioh.* 4. 19. And lastly exciteth to thankfulness when wee haue learned that there is no good in vs concerning saluation, or otherwise, but that which God from euerlasting determined to put into vs. This moued blessed *Paul* to blesse God for himselfe 1. *Timoth.* 1. 14. 15. 16. 17. and for others *Ephes.* 1. 2. 4.

The doctrine of Gods predestination in electing some and not others, without any respect of mans worthinesse for his owne very good pleasure, and will sake, to the glory of his mercy and iustice, would be taught very warily and with good cautions: first with consideration of the weake, that no matter of discouragement be given them, and of the wilfull, and obstinate, that no occasion of presumption and carnall licentiousnesse be iustly offered them, but as it may comfort the one against dispaire, and rouse the other out

3

4

159  
Rule.

1

- 1 out of security. 2. That the texts out  
of which the doctrine is gathered bee  
faire and full for it without inforcing  
them. 3. That sound proofes bee  
brought out of the word to backe eu-  
ery point that is deliuered, and let no-  
thing be taught but that a reason may  
be giuen out of scripture for it. 4 That  
it bee expressely affirmed that no man  
may thinke either himselfe, or another  
to be reprobate ( for only God knowes  
who are his, and he that is not called  
to day may bee to morrow ) but  
rather to labour for assurance of our  
owne election, and to hope charitably  
of others which submit to the outward  
ministry and preaching of the word.  
5. That a man aduenture not to teach  
it others vnlesse he himselfe haue well  
learned the same and digested it. Last-  
ly that the hearers be warned to heare  
with sobriety, and to vnderstand with  
sobriety, desiring to know no farther  
of this mystery then is reuealed, and to  
referre their knowledge therein not to  
vaine dispute, but to builde vp them-  
selues in the comforges and duties of  
Christianity.

This

This word (*heart*) is commonly in scripture put for the soule, and minde of man. Reason is, because the soule, though it be in the whole body and in euery part: yet keepeth her chiefe residence in the heart, as it were in her chaire of estate. Secondly, as naturall life proceedes from the heart of the body: so the beginning of the godly life is from the soule. And lastly to teach that God regards not outward shewes and deedes, vnlesse they come from within, *Math. 15. out of the heart proceede euill reasoning, adulteries &c.* Also *Proverb. My sonne keepe thy heart aboue all keepings*, *Rom. 10. with the heart man beleueth*, And *Psal. 51. 10. create in me a right heart*, and very often else where, *Estay in Psal. 51.*

160  
Rule.  
Reason.

Examp.

This word (*all*) is not euery vsed absolutely and vniuersally for euery one, but restrictiue with limitation to the subiect and matter handled, as for example, *Iob. 1. 3. All things were made by him.* *Rom. 10. 12. God is rich vnto all.* where the limitation is presently added (*which call vpon him*) *Rom. 5. by the iustification of one, grace hath abounded*  
*towards*

161 See 117  
Rule.

Examp.

towards all. This is to bee restrained to iustified ones of whom hee speakes there, *Coloss. 3. The peace of God which excelleth all understanding*, that is, all humane vnderstanding, the like in *Iob. 3. 13.* Thus much must bee said of the particule *none or no man*, *Iob. 3.* No man receiueth his testimony, this must bee vnderstood with restraint to the wicked. The ignorance of this rule hath caused diuerse to denie the doctrine of perticular election, and to pleade for vniuersall grace with deniall of diuine reprobation, *Kekerman: Parau.*

162  
Rule.

Examp.

Petitions, or prayers conceiued, or vttered in the imparatiue moode, must be reduced into the indicatiue, where a reason of the petition is rendred, *Psal. 5. 2. Hearken vnto the voice of my cry for I call vpon thee*, This must be vnderstood thus, *O God it is agreeable to thy nature to heare mee, seeing I call*, and *Psal. 16. 1. Preserue me O God for I trust in thee*, and the like in other Psalmes *Kekermannus.*

163  
Rule.  
Reason.

What is proper to one nature in Christ, is often affirmed of the other, or of his whole person. The reason hereof

hereof is the vnity of his person, it be-  
longes to the humane nature to bee  
crucified, to shed his blood &c. Yet  
the scripture affirmeth of his diuine  
nature that the *Lord of glory was cruci-*  
*fied*, 1. Cor. 2. 8. And that God purcha-  
*sed his Church with his blood* Act. 20. 28  
And on the otherside that is attribu-  
ted to his manhood, which belongs to  
his godhead peculiarly, *Ephes. 4. 10.*  
*He that descended is the same that ascen-*  
*ded.* See more examples, *Luke. 2. 52.*  
also *Ioh. 8. 58.* Græcians call this coi-  
nonia Idiomatoon. Beza. Perkins. Zano-  
chius.

Examp.

Some workes of Christ are proper  
to his godhead, as his miracles; some  
to his manhood, as his naturall and  
morall workes: some to his whole per-  
son, as his workes of mediation, in  
which each nature doth that which  
was proper vnto it. Zanch.

164  
Rule.

When the same places which bee in  
the old Testament, be repeated in the  
new with some alterations, additions,  
and omissions, this fallies out for these  
fue causes. 1. For expositions sake, as  
*Psal. 78. 3.* compared with *Math. 13.*

165  
Rule.

Examp.

35. *Psalm*. 110. 1. with 1. *Cor*. 15. 23. *Psalm*. 116. 10. with 2. *Cor*. 4. 3. Secondly for discerning sake, to the end that places, persons, and times might be distinguished as *Mich* 5. 2. compared with *Math*. 2. 6. Thirdly for limitation sake that the sense of the place might be truly restrained according to the minde of the holy Ghost, as *Deut*. 6. 13. compared with *Math*. 4. 10. and *Genes*. 2. 24. with *Math*. 19. 5. Fourthly for application sake, that the type might be fitted to the truth, as *Ionas* 1. 17. with *Math*. 12. 39. 40. also *Esay* 61. 1. with *Luk* 4. 18. Fifthly for breuity sake, some things are omitted because they agree not with the matter in hand, as 1. *King*. 19. 10. 18. with *Rom*. 11. 3. 4. *Perkins*.

166  
Rule.

Examp.

Touching plaine places this rule is to be followed, if the naturall signification of the wordes of the place expounded doe agree with the circumstances of the same place, that is the proper meaning of that place, as for example *Rom*. 3. 20. 28. It is written, a man is iustified by faith without works, the naturall signification of these words



words is plaine that every elect person when he beleevues in Christ is absolved from his sinnes, and accepted of for iust without merit of his owne workes; this sense we presently receive, because it agrees with circumstances of the place, and with holy Scripture, *Perk.*

For expounding darke places let this be the rule. If the native or naturall signification of the wordes do manifestly disagree with the anologic of faith and other very plaine places of Scripture then it must be refused, and a figurative improper sense, is there the true sense. As for example the native and proper signification of those words (*Math. 26. 26. This is my body*) is this, that the bread is his body, or is turned into his body; but this cannot be the meaning of the place, because it disagrees, with Articles of our Creede which teach that Christs body is made of the Virgine by conception of the holy Ghost, not of bread by the Priests consecration, also that it is ascended into heaven, and shall returne when he commeth to Iudge the quicke and the dead: also it disagrees with that mani-

167  
Rule,

Examp.

fest scripture which saith, that the heavens must containe him, till the time that all be restored, *Act. 3. Perkins.*

168  
Rule.

The supply of euery word which wanteth is fitting enough to the place propounded, if the word supplied agree with the anologic or squire of faith, and with the circumstances, and wordes of the same place. as *Exod. 19.*

Examp.

4. I haue caried you on Eagles wings, here wanteth (*as it were*) likewise *Es. 1. 13.* I cannot iniquitie, here must be supplied (*beare*) which wanteth, *Exod. 4. 25.* *Zipporah* tooke a sharp, supply (*knife*) where there is Ellipsis or want of any word, then it signifieth either breuity, or swiftnesse of affections, *Perkins.*

169  
Rule.

When Repentance is attributed to God in Scriptures, as *Gen. 6.* it noteth only the alteration of things and actions done by him, and no change of his purpose and secret decree, which is immutable, *Perkins.*

170  
Rule.

Things spoken as if they were already finished and yet be not so, they must bee vnderstood as being in the way to be finished, or as being begunne to be  
ful-

fulfilled. As *Noah* being 500. yeere old begot *Shem, Ham, and Iaphet* Gen. 5. 23. that is he began to beget them. See the like Gen. 11. 26. also *Luk.* 1. 6. and they were iust in all the commandements, that is they begun entire obedience, and endeavored to doe all, *Perkins.*

Examp

Promises must bee vnderstood with condition of faith, where the condition is not exprested. *conditional*

171  
Rule.

bad

A superlatiue or exclusiue speech vsed of one person in Diety, doth shut out creatures and fained gods, but, not the other persons. As *Iohn* 17. 3. *This is eternall life to know the onely true God;* this shuts not out Christ and the spirit, but false Gods, so doth that *1. Tim.* 1. 17. *Rom.* 16. 27. *Iob.* 10. 39. *Perkins.*

172  
Rule.

Examp.

All workes of the Trinity, and all attributes must bee vnderstood inclusively without exception of any other of the persons, *Perk.*

173  
Rule.

This word (nothing) is put for little or small, as *Iob.* 18. 20. *I haue spoken nothing in secret,* that is little. Also *Act.* 27. 33. also, *none* is vsed for *few* (as *all* is put for *some* or *many*) *Ier.* 8. 6.

174  
Rule.

Examp.

1. *Cor.* 2. 8. none of the rulers, that is, few. And (alwaies) is put for often & long, as *Proverb.* 13. 10. alwaies there is contention amongst the proud, that is, often it fallles out so, *Luk.* 18. 1. pray alwaies, that is, long, with continuance *Luk.* 24. 53. *Iob.* 18. 20. Euery where is put for here & there without respect of place, *Math.* 16. 20. *Act.* 13. 30. also.

175  
Rule.

Examp.

This negatiue particle (not) is often put comparatiuely or respectiuely and not absolutely or simply as *Hos.* 6. *I will haue mercy and not sacrifice*, that is, rather then sacrifice, or not sacrifice in respect of mercy, 1. *Cor.* 1. sent not to baptise but to preach, also *Psal.* 51. *Sacrifices thou wouldst not haue*, that is, in comparison of a contrite heart, *Ierom.* 32. 33. *euery man shall not teach his neighbour*. Also (not) is som etime put for seldome, as 1. *Kings.* 15. 5. *Luk.* 2. 37. she went not out of the Temple, that is seldome or scarcely.

176  
Rule.

Examp

The present time being put for the time to come doth signifie the certainty of the thing spoken of, as *Esay.* 21. 9. *Rew.* 18. 2. Babilon is fallen, Babilon

is fallen, for, shall certainly fall.

Vnto the dubbling, or repetition of wordes belong these rules following.

Note.

When a substantiue is repeated or twise mentioned in one case, it signifieth first emphasis, or force, as Lord, Lord. Secondly a multitude, as droues, droues *Gen.* 32. 16. that is, many droues. Thirdly, distribution, as 1. *Chron.* 16. a gate and a gate, that is, euery gate, and 2. *Chron.* 19. 5. *Leu.* 17. 3. a city and a city, that is, euery city. Fourthly, diuersity or variety, as *Pro.* 20. 20. a waight and a waight, that is, diuers waights, an heart and an heart, that is, diuerse or double heart.

177  
Rule.

Examp.

A substantiue repeated in diuerse cases, if it be in the singular number, it argueth certainer, as Sabbath of sabbath, Lamentation of lamentation. *Micah.* 3. 4. If it be in the plurall number it signifies excellency, as *Eccles.* 1. 1. vanitie of vanities, song of songs *Cant.* 1. God of Gods, *Psal.* 136. 2. King of Kings, Lord of Lords, for, most high and excellent.

178  
Rule.

Examp.

Repeating of an adiectiue, and of a substantiue sometime signifies encrea-

179  
Rule.

**Examp.** sing, as holy, holy, holy, Iehouah, Iehouah, Temple &c.

**180**  
**Rule.** A verbe repeated, and twice gone over in a sentence, maketh the speech more significant: or else it shewes vehemency, certainty, speedinesse; as to

**Examp.** die, by dying *Gen. 2.* and is my hand shortned, in shortning *Esa. 30. 2.*

**181**  
**Rule.** A coniunction doubled, doth double the deniall, and encrease it the more

**Examp.** as *Math. 13. 14.* shall not, not perceiue.

**182**  
**Rule.** Some figuratiue speeches beside that they doe enlarge the sense, and bring with them delight & ornament; they do also afford matter for nourishment of our faith, as *Math. 25. 35.* ye gaue me (Christ) to drinke, here the putting of Christ for a Christian man, doth nourish faith & comfort a Christian man. Also the like is to be said of putting Christ for a Christian Church, as *1. Cor. 12. 12.* and *Act. 9. 4.*

**Examp.**

**183**  
**Rule.** An Ironie (which is when the contrary to that which is spoken, is meant) carrieth with it a iust reprehension of some sinne, whereof examples bee in

**Examp.**

*Genes. 3.*

*Genes.* 3. verse last. Also *Indg.* 10. 14. *Mark.* 7. 9. 1. *King.* 22. 15. go up and prosper, 1. *King.* 18. 27. crie a loude, for he is a God.

Questions do sometime import an earnest affirmation, as *Gen.* 4. 7. also *Ios.* 10. 13. *Iob.* 4. 35. *Gen.* 37. 13. 1. *King.* 20. 2. and sometime they signifie a forbidding, as why shall the gentiles say where is there God? *Psal.* 79. 10. also 2. *Sam.* 2 22. and sometime time they argue affections of admiring, compassion, faultfinding and complayning, as *Psal.* 8. 10. *Esay.* 1. 21. *Psalms.* 22. 1.

184  
Rule.

Examp.

Concession and yeelding hath sometime in it a deniall and reprehension, 2. *Cor.* 12. 16. 17. But be it that I charged you not &c.

185  
Rule.  
Examp.

Holy writers speaking of things and persons which are past and gone, doe vse sometime to anticipate, that is, they speake of them according to the custome of the place and time in which they wrote, as *Gen.* 12. 8. the place named *Bethel* by *Moses*, was named *Luz* in *Abrahams* time, 1. *Pet.* 3. 19. Christ in spirit preached to them in

186.  
Rule.

Examp.

spirit. So they were indeede in regard of the time when *Peter* wrote this Epistle, and not of the time wherein *Noah* liued. In *Genes. 9. 2.* *Moses* doth mention *Canaan* who at that time when such things as he writeth of, were done, was not borne. And sundry other things in order of the story go before, which in order of time were done after.

187  
Rule. In Sacred accounts and Genealogies, either the name or number of yeares how long some Prince raigned beleft out. The reason is, because of Reason. the wickednesse of the Prince. As *Saul* who raigned farre longer, yet is said to haue raigned but two yeeres and an halfe, that is, lawfully and rightly. Examp. Also in *Mach. 18.* three Kings (*Absiah, Ioas, and Amaziah*) are for their wickednesse left out.

188  
Rule. The parts of time are vnderstood in clusively sometime, and sometime exclusiue. In *Math. 17. 1.* it is written, and after six daies *Iesus* tooke &c. Examp. whereas *Luk. 9. 28.* it is written of the same thing, that it came to passe about eight daies after, the Reason is, because  
Mathew



*Mathew* put exclusively those daies onely which went between and were finished, but *Luke* puts the two vtmost daies also into the reckoning. Moreover it is vsual in scriptures historicall, to take the time spoken of either compleatly as fully finished, or vncompleatly as being begun to be in finishing, as 1. Kings 25. 19. 1. King. 15. 18. 25. the last yeeres of the Kings of Israel and Iudah are not fully expired, but some of them scarcely containe moneths in them, the rest of the yeers of their raigne being put compleatly.

The lesser number is to be counted vnder the greater and more compleat, as Iudg: 3. 11. *the land had rest 40. yeeres when Othniell died.* vnder this number bee comprehended all the yeeres from the death of *Ioshua*, vnto the death of *Othniell*, and the 8. yeeres of seruitude vnder the Assirians, *Iud.* 3. 20. the like is vsed diuers times in the Iudges, as *ch.* 5. 31. and 8. 28. and 9. 22. also *chap.* 10. 2. 3.

The scripture vseth to call sonnes, which by nature are no sons, to them whose sonnes they be called, but are there

189  
Rule

Examp.

190  
Rule.

there sonnes legally and by succession. Thus *Salathiel* being sonne of *Neri* naturally, Luk. 3. 27. is legally and by succession made the sonne of *Iechoniah*, whom he succeeded in the kingdom, as Math. 1. 12. after this manner *Zedekiah* is the brother of *Iechoniah*, or *Iehoiakim*, 1. Chro. 36. 10. and his sonne, 1. Chro. 3. 16. his brother by generation : his sonne by right of succession. By this rule the two Evangelists *Mathew* and *Luke* are reconciled in their Genealogie. for *Luke* follows the naturall order, and *Mathew* the legall order.

291  
Rule.

Examp.

This word (*rather*) is put not alwaies comparatiuely, when two persons or things are compared, as like or vnlike: but sometime negatiuely, as a denying particle in stead of (*not*.) as Luk. 18. 14. *this man went away rather iustified then the other.* that is, not the other, but he, departed iustified. also Ioh. 3. 19. *men loued darknesse rather then light.* that is, they loued not light, but darknesse.

292  
Rule.

This word (*behold*) is vsed not alwaies or only to stirre vp attention, at the  
the

the report of some waighty and admirable thing : but most commonly it signifieth a thing manifest and plaine, wherof all do, or may take knowledge, as *Psalm. 51. 6. Math. 1. 23.* and often elsewhere.

293  
Rule.

*Doing*, doth sometime import beleeuing, as *Math. 7. 2.* *but he that doth the will of my Father. Now this is the will of my Father Iohn 6. 40. that he which beleeueth in the Sonne should haue life everlasting.*

*These 13. Rules following are all taken out of M. Luthers works.*

**S**cripture must be vnderstood not against Christ, but for Christ.

2 Precepts presuppose faith : as where it is written, *keep the commandments.* that is, in Christ, or by faith in Christ. also, *thou shalt loue the Lord thy God with all thine heart, &c.* that is, in Christ, or by faith in him. also, *doe this and thou shalt liue,* that is, doe it in Christ. and so in the rest of this kinde.

3 Interpretations must be drawne  
out

*Rules for the vnderstanding*

out of Scriptures. these are the supream and absolute meane of interpretation, as the Spirit is the principall Interpreter.

4 Many things are said in Scripture by anticipation, and recapitulation.

5 Negative speeches in Scripture, be more vehement and forcible then affirmatiue.

6 We may not interpret scripture by allegories, vnlesse wee be able to avouch the allegoricall sense by some other place of scripture.

7 Grammar must giue place to Diuinity. Reason is, Because things are not subiect to wordes, but contrariwise.

8 He is best interpretour of Scripture which takes the sense from it, not which brings a sense vnto it.

9 Comparison of places one with another (the darker with plainer) is a good meane to attaine the sense of scripture.

10 Literall sense alone of scripture is the whole substance of faith, and of Christian Theologie.

11 Without

11 Without the holy spirit of God no man can vnderstand one iott or title of Scripture, because of our inbred darknesse. Therefore praier for inward illumination must bee ioyned with outward reading and hearing.

12. There can bee but one onely proper, true, and certaine sense of one place of Scripture, the rest are to bee auoided as doubtfull opinions.

13. *Hysteron proteron* (a placing of things before which should come after, & some things after which should be before) is very frequent in holy Scriptures.

---



*Ænigmata Sacra. A with the*  
**MISTICALL** *four. Dig.*

**CASES AND SECRETS**  
of Diuinitie, with their  
*Resolutions.*

Fower Centuries and vpwards.

*The unfolding wherof, layeth open*  
that Truth that concerneth  
Saluation.

---

*He speaks the word of God in a myserie. 1. Cor. 2. 7.*

*The Secret of the Lord is revealed to them that*  
*fear him. Psal. 25. 15.*

*Open mine eyes (Lord) that I may see the wonders of*  
*thy Law. Psal. 119.*

*Then Mary said vnto the Angell, how shall this be*  
*(that I should be with childe) seeing I know*  
*not man. Luk. 1. 34.*

This is the modell or patterne of all the  
Mythicall cases in this little Booke.

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**BY T. W.**

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6.45.30.  
792.





## *To the Reader.*



Christian Reader, be  
pleased to vnder-  
stand ; First, that  
this way of pro-  
pounding pro-  
blemes, darke questions, and pa-  
rables, is no new deuise, but very  
ancient, and of great continuance.  
Secondly, it is likewise of great  
vse, for it serueth to try the abi-  
litie of mens wits, and vnderstan-  
dings; also to exercise and to whet  
them; also it puts by much ab-  
surd brawling and dangerous  
talke: and giues occasion of ma-  
ny wholesome, wise and graue  
sayings. Thirdly, praises and  
rewards haue been appointed  
and

1

2

3

K

and

TO THE READER.

and giuen, to such as could loose such knots, and frame fitting answers. Lastly, not alone humane and prophane, but sacred and diuine Stories afford vs examples and presidents, of such mysticall Questions; the truth of all this will appeare in these few things heere annexed and set down.

*Plutarch* reports, that it was a custome amongst Kings of olde times, to put Questions one to another, to make prooffe of best wits: and that a certaine praise was appointed to him that got the victory.

*Dius* an Historiographer of the *Phanicians*, rehearseth the Riddles and Questions that *Salomon* sent to King *Hiram*, saying, that it cost him very much in that hee could not open them, vntill at length he found a yoong man of *Tirus* (named *Abdenan*) who deciphered to him the most part of them:

TO THE READER.

them: Poets write that Sphinx was wont to set forth a reward of freedom and libertie, to him that could absolute his Riddle.

We finde in the booke of Judges, that *Sampson* put forth a hard question, how meat could come out of the eater, and sweet out of the fierce? an elegant riddle, consisting in contraries; for he that eateth, and he that giuerh meat: also, he that is fierce and bitter, and he that is sweet, are opposites, of contrary natures; Hee also promised a reward to him that could read his riddle.

*Ambrose* (as he is cited by *Peter Martin*) demanded the cause why *Sampson* made his probleme, and he saith, that because men in feasts, when they haue well drunke, are wont to be somewhat full of talke, and to rebuke others too intemperately, which for the most part turned to contention;

TO THE READER.

therefore to auoid that, graue men were wont to put forth riddles or problems, omitting dangerous talke, and turning their mindes to the exposition of things put forth: whose example *Sampson* followed, and set a reward for him that could open his question; to shew that knowledge and sharpnesse of minde ought to be rewarded; and contrarily, ignorance and foolishnes ought to be shamed and punished: thus farre are the words of *Ambrose*.

In the first of Luke, *Mary* the Virgin putteth a difficult question vnto the Angell, which brought hir the message of conceiuing and bearing the Sonne of God. *How* (saith Shee) *may this be, seeing I know not a man*: that is, how may I be a mother, while I am and remain a Virgin.

Lastly, through out the Gospel

we

TO THE READER.

we finde *Enigmata*, and many hard parables Christ put vnto the Iewes, which his owne Disciples could not open: therefore did aske him, apart, what they ment.

These things I doubt not make it euident, that this course which I take is warrantable, and profitable: Especially if the nature and importance of my doubtfull cases be considered, tending to instruct in diuine things, which concern saluation and religion; and the iniquitie of these times be thought on, wherein it is hard to say, whether ignorance or malice doe more abound; some that would talke of good things in their meetings, cannot, for lacke of skill to put forth or loose a question wisely: others, are so wicked and malicious, as they deride all wholesome communication: now seeing the sharpening of wits, is a maine and principall

TO THE READER.

end of Questions, for the trying of our knowledge, some may muse why I would set downe answers, to ease men of their owne labour in searching, and so take both the praise of the answer from others, and hinder the benefit which would come by seeking; to this I say, that I had little cause in this draught to aime at my owne praise, for many respects; but as I mooued questions to prouoke some, which better can, to frame better and more: so I thought good, to frame an answer vnto these, that such as could not by their owne knowledge vpon their tryall finde a resolution, might haue heere a peece of an answer and satisfaction, to giue them some contentment: I haue put each case and answer together, desiring such as can fit and yeeld more pregnant, and substantiall answers, to set them

TO THE READER.

them downe, and to accept in the  
meane while these my poore en-  
deuours. Farewell.

*Mine answer is a slender thing,  
Yet rest in it, or better bring.*

T.W.

---

*Aduertisements.*

**F**irst yee shall finde a worde in 1  
the margent opposite to each  
Resolution, to shew vnto what  
Principle of Religion your case  
and answer doth belong.

The cases and answers for the 2  
most part doe follow the order  
and dependance which the Prin-  
ciples haue amongst themselues.

To The Reader

THESE are the first of the  
many volumes which I have  
written for the use of the  
public.

They are the result of  
many years of study and  
experience, and I hope  
they will be found useful  
to many of my readers.

I have written them  
with great care and  
attention, and I hope  
they will be found  
interesting and useful.

I have written them  
for the use of the  
public, and I hope  
they will be found  
interesting and useful.  
I have written them  
for the use of the  
public, and I hope  
they will be found  
interesting and useful.  
I have written them  
for the use of the  
public, and I hope  
they will be found  
interesting and useful.





# To the Christian Reader, certaine Directions.

The vse of these darke and mysti-  
call Cases, is Fiuefold.

**F**irst to minister occasion of sear- 1  
ching and diuing more deeply into  
the great mysterie of godlinesse.

To try and draw out your know- 2  
ledge ; as also to increase and can-  
firme it , by answers fitly framed ac-  
cording to the word.

To bewray the imperfections and 3  
wants of your knowledge, whiles you  
sticke in easie things , and stumble in  
the plaine way.

To giue light vnto sundry places 4  
and passages of Scripture opened and  
cleared.

To helpe the practise and exercise 5  
of that which you do know.

For

For these purposes, your charge  
and duty is this.

- 1 **F**irst read, consider, marke your  
owne answer, before yee looke  
upon mine.
- 2 Where you sticke be humbled, pray  
for vnderstanding, and then take such  
poore helpe as this Treatise affords  
you.
- 3 Where you see, be thankfull to God  
for your knowledge, and labour to  
profit.



*Ænigmata Sacra.*

MISTICALL  
CASES AND SECRETS  
of Diuinitie, with their  
*Resolutions.*

*The unfolding wherof, layeth o-  
pen that Truth that concer-  
neth Saluation.*

---

ENIGMA. I.

*Who is he that hath understanding and  
will, and yet hath no soule, and how that  
may be?*

*The Resolution.*

IT is God, of whom it is written that GOD.  
He is vnderstanding, and a God of Pro. 8. 14.  
knowledge; working all things after 1 Sam. 2. 3  
the Counsell of his will, yet hee hath Eph. 1. 11.  
no soule. For hee vnderstandeth and  
willeth things not by a created faculty  
of

*Mysticall Cases and*

of vnderstanding and will, such as is in mens soules, whereby they doe vnderstand, and will one thing after another by discourse and in measure: but God infinitely vnderstandeth both himselfe and all things at once, by one act of vnderstanding; and willeth infinite things together by an vncreated and infinite power which is in himselfe or rather which is himselfe, all thinges which are in God, being God. *Exod. 3.14.*

- 2 It is an holy Angell who properly hath no soule, yet is of an excellent vnderstanding and will, *Psal. 103. 20. 21.*

2

*Who is he that hath handes and feete, and hath no body, and how this may be?*

*Resolution.*

*A Spirit.* It is the inuisible God who being a spirit, or spirituall substance *Iob. 4. 24.* he is therefore vncorporeall and properly hath no handes nor feete, yet these members are in scripture attributed to him for the help of our weaknesse, to signifie vnto vs the mightie working of his power, whereby (hee doth

doth execute all his owne power) counsels, as men by their handes doe effect and doe all their workes: as it is written, *The hand of the Lord hath done this.* Againe. *The right hande of the Lord bringeth mightie thinges to passe.* Psalm. 118. 16.

3.

*Who is he that causeth all motion, yet himselfe moueth not, and how this may be?*

*Resolution.*

It is the immutable God, who is author and ruler of all motion good and euill; as it is a motion it is from God in whom we, and all things else, which mooue, do mooue: yet himselfe is immoueuable, because hee is vnchangeable, for all motion is with some change, which cannot fall into the nature of God, I am Iehouah, I change not.

*Vnchangeable.*

Act. 17. 18

4.

*Who is that, that is all light, yet cannot be seene of vs, and how this may be?*

*Resolution.*

It is the most glorious God who is called light, both for the brightnesse of his glorious maiestie, and for the

*Most Glorious.*

1. Ioh. 1. 5.

perfit

perfit purity of his most holy nature  
 hauing in it not the least spot of igno-  
 rance or sinne; yet because our weake  
 minde cannot comprehend him as he  
 is, much lesse our bodily eies be able  
 to behold him, therefore it is written  
 that he cannot be seene, and dwelleth  
 in a light vnaccessible, whom neuer  
 Tim. 6. 16 man saw, nor can, to whom be honor  
 and power euerlasting.

5. 6.

*How can one loue and hate, griene and  
 ioy, and all this without affection?*

*How can one repent and not alter his  
 minde.*

*Resolution.*

*Impassible.*

God being vnchangeable, hee can-  
 not repent by altering his purpose as  
 men doe, and being Impassible hee is  
 not subiect to ioy or griefe, loue, hate,  
 as the sonnes of men bee, yet these  
 things are giuen to him in Scripture,  
 not by reason of any affection which  
 is in him, but of the workes which he  
 doth like vnto men who haue such af-  
 fections, so that his punishing men, is  
 Gen. 6. 6. his wrath, and blessing men is his loue,  
 and the overthrow of any of his crea-  
 tures.

*See like on  
 1st Passions  
 Affections  
 buted to God*

*Secrets of Diuinitie.*

5

tures or workes is his repenting, which is but the vndoing of some thing done.

7

*How may one beare and see all thinges, and yet haue neither eyes nor eares?*

*Resolution.*

God who made the eyes shall hee not see? and shall he not heare which made the eare? is there any thing so secret that can be hid from him who is all an eie and all an eare? yet because he is no bodily substance hee hath no bodily eye or eare, which members being the instruments of vnderstanding, are applied vnto God, thereby the better to expresse his infinite knowledge, to vs, who by the thinges of men must be led to conceiue the thinges of God more readily.

8.

*What is he that hath all good qualities, yet is all substance without any quality, and how this may be?*

*Resolution.*

It is God in whom euery good quality of mercy, truth, iustice, wisdom, &c. *A most singular Essence.*

&c. is to be found, because he is an infinite perfection: yet nothing is in God as a qualitie or accident, because he is a most single essence, without any composition of subiect or accident of substance and qualitie. Therefore his mercy is himselfe, so is his truth, wise dome, goodnesse, patience, every one of these and all these together, as they are in God, are that most perfect diuine Substance, euen that great *Iehouah* according to that is written *Exod. 24. 6. 7.* Now in that the Scripture giues these attributes vnto God as distinct from his essence or himselfe, and amongst themselves, it is to helpe our vnderstanding, who otherwise cannot conceiue and consider of him.

9

*Who is he that is no where, and yet euery where, within the world and without the world, and yet neither within it nor without it, and how this may be?*

*Resolution.*

*Incompre-  
hensible.*

It is the incomprehensible God, who is no where because hee is not circumscribed in any one place, as our bodies be, which haue their dimentions



ons of length, bredth, &c. Yet in as much as he filles heaven & earth with his essence and presence, therefore he is every where within the world and without it, because of his infinite presence, power and essence, yet neither within it nor without it (as in a place) because of this vnmeasureablenesse and immensitie. A. 7.  
1. King. 8.

*Ænig. 10.*

*How none is good save God only, yet men and Angels be good?*

*Resolution.*

God is good essentially (his goodnesse is himselfe) not by participation. Also he is good most perfectly and everlastingly being cause of all good in others. Now Angels and men are called good by partaking in his goodnes, in a measure, and changeably, for they may and do loose it, when God vpholds not by his grace. A most  
perfect  
Self-being.

*Ænig. 11.*

*How can God be Almighty, yet there be many things which he cannot doe; as hee cannot die, nor sune, nor denie himselfe?*

*Resolution.*

He is called Almighty, not because Omnipotens  
or Almighty  
he <sup>is</sup>.

he can doe every thing, for there bee things which if he could do, he neither should be God nor almightie. These be things of infirmitie, as if God could suffer, or Die; this should argue not his Omnipotencie but his Impotencie, that he were weake and not able to preserve himselfe.

Things of iniquitie as to sinne, to lie, to deny himselfe, which if he could doe he should neither be most mighty God nor a God at all, because these are against the nature of God.

Things of contradiction or contradictorie, as to make things at once to be, and not to be; a body to be circumscribable and vncircumscribable, to haue a place and to place, which cannot be. For contradictories at once, and together cannot be true.

But God is called Almighty in two respects, First, because whatsoever he is willing to doe, that he can doe and none can hinder him; But whatsoever he is not willing to do, that he is able to hinder and *none can resist his will, Rom. 11. 39.* Hee can resist and overthrow the will and purpose of all his  
Creatures,

*Secrets of Divinitie.*

9

Creatures, for *there is no counsell against the Lord, Pro. 21. 30.*

Secondly, Because he is able to doe more things, then euer he will doe, for hee could of stoncs haue raised children vnto *Abraham*, which yet hee did not, and haue sent to Christ legions of Angels to haue defended him against the Iewes, which yet was not done: and could haue made many worlds by his absolute power, but by his power limited to his will, he can do nothing against that which hee hath signified in his word to be his pleasure, for one iott or tittle thereof must not fall nor faile.

*And*  
A twofold  
power in  
God, or one  
power di-  
uersly con-  
sidered.

*Ænig. 12.*

*How can any thing bee so good as in no respect to be euill, seeing there is nothing so euill but is in some sort good.*

*Resolution.*

God himselfe is so absolutely and infinitely good and holy, as he is good not onely when hee promisseth good things and accordingly bleisseth, changing and comforting our heart: but also when he hardens sinners, and deliuers them vp to Sathan, and to vile affections,

*Most holy.*

affections, when he accurseth and condemneth; yet in these respects hee is not euill, because he doth these things as Iudge of the world, who cannot doe vniustly, *Genes. 18. Psalm. 5. Iames, 1.* whereas all other thinges euen they which be most euill (as sinne and Satan) haue euer some consideration of good, seruing for the execution of Gods iustice vpon the wicked, or for the humiliation & triall of the godly, which be good things, *Iob. 6.*

*Ænig. 13.*

*What is that that sees and knowes all which we doe thinke, or speake, euen our secrets, yet is not God?*

*Resolution.*

*Searcher of all Hearts.* It is thy Conscience, which by a power giuen vnto it, taketh knowledge of all thy actions, (as an espiall or watch) yea euen of the most secret cogitations thereof, to accuse or excuse thee, *Rom. 2.* Yet it is but a Creature, and not that al-seeing God who knoweth not thine alone, but all other mens thoughts, euen before they be conceived, which the conscience cannot doe, *Psalms. 139. 2. 3.* Therefore looke to  
your

your thoughts. The Deuils by our  
lookes, wordes, gestures, actions,  
know many of our thoughts: therefore  
walke circumspectly.

*Ænig. 14.*

*How is it that one should not be bound  
to doe any thing, yet doth all thinges vpon  
necessitie.*

*Resolution.*

Whatsoever thinges God doth hee *Most free.*  
doth them vpon and by necessitie;  
not simple and absolute necessitie, as if  
hee could not haue done otherwise;  
but by a necessitie of supposition, that  
is, it being put and supposed (which is  
true) that God doth nothing but what  
he decreed before, and as hee decreed  
it, therefore he must needs doe what,  
and as he doth, because his decree can-  
not alter. Yet hee was not bound, but *Psal. 33.*  
most free to haue decreed other  
thinges, and otherwise if hee would,  
*Psalms. 1. Whatsoever pleased him, that  
he doth in heauen and earth.*

*Ænig. 15.*

*How can he be faithfull and true whose  
word of promise and threatninge is often  
broken?*

L-3

*Resolut.*

*Resolution.**Most True  
and Faith-  
full.*

The promises and threatninges of God runne alwaies with condition either expresse or vnderstood, and this cleareth God of all vntruth, for if hee do not fulfill to the wicked some euill which he threatned, it is because the offenders did repent, vpon which condition he was purposed to remoue the euill, *Ionab. 3. Ierem. 18. 7. 8.* Likewise if hee giue not his children some good thinges promised, it is either because hee seeth the crosse fitter for them; or to correct some sinne, to teach them better obedience, vpon which conditions, temporall good things are alwaies promised, *Deut. 28. 1. 2. &c. Esay 1. 19.*

*Ænig. 16.*

*How can one be most iust who condemns  
neith the innocent that he may iustifie sin-  
ners, seeing both these are abomination.  
Also how can God deale iustly seeing it  
goes well with euill men, and ill with  
good men?*

*Resolution.**Most Iust.*

The righteous God doth this, remaining still iust: for the man Christ  
in

in his nature and actions was most innocent ( for he was conceived by the holy Ghost, and knew not sinne ) yet God condemned him to iustifie vs sinners. All which was done iustly. For <sup>2. Cor. 5.</sup> Christ as he sustained our person, was <sup>Rom. 4-3.</sup> guiltie through the imputation of our sinne, and wee through faith in his blood, cease to bee sinners, being couered with his righteousness, but out of partialitie to iustifie a malefactor and to condemne an innocent, both these be abominable things. <sup>4.</sup>

Though here in this life it oftentimes fareth ill with them that doe well, and well with those that doe ill, yet God remaineth iust, both because hee doth it to exercise the patience of the one, and to expresse his owne bountie and patience towards the other; also because after this life is ended he meaneth to render vnto euery man according to his workes, when it shall go full ill with them that doe ill, and full well with them that doe well, *Esay. 10. 11.*  
*2. Thessal. 6. 7.*

*Enig. 17.*

*How can he be most mercifull, who afflicteb*

*Mysticall Cases and*

*fieth sinners for whom he hath taken full  
attonement?*

*Resolution.*

*Most mer-  
efull.*

God indeede hath taken a full price  
for all the sinnes of the Elect, yet hee  
afflicteth them not in iustice to punish  
their sinne, but in great mercy to hum-  
ble and amend them, 1. Cor. 11. 32.

*Ænig. 18.*

*How was Pharaohs heart hardened of  
God, yet God iust in punishing him?*

*Resolution.*

*Iudge of  
the world.*

Because Pharaoh first did harden  
his owne heart wilfully persistinge in  
knowne disobedience, therefore God  
(as a iust Iudge) did harden his hart,  
the more worthily punishing his for-  
mer sins with later sinnes, Exod. 7. 14.

*Ænig. 19.*

*Who is he which was, and yet is; which  
is to come, yet both is and was?*

*Resolution.*

*Eternall.*

It is the æternall Iehouah, who is  
God from euermlasting, to euermlasting,  
abiding one and the same for euer,  
therefore was from all eternitie, and  
yet is. And because hee is an eternall  
being, he so was, and is, as it is he that  
will



will be to come. Rev. 1. 8.

*Ænig. 20.*

*Seeing God is a Spirit, how can Angels be Spirits, and yet not Gods?*

*Resolution.*

Angels and soules be finite and created Spirits, but God is an infinite and vncreated Spirit. *An vncreated Spirit.*

*Ænig. 21.*

*How is it that euill motions bee finnes, yet God is holy from whom all motions come, for in him we mooue? Acts 17.*

*Resolution.*

Motions (as they be motions) are from God, but the euill of sin (which stickes to them) is from our corrupt nature; as an halting horse being beaten with the waggoners whip, hee mooues and stirres because of the striker, but lamenesse or halting is from some defect in his bones. *No Author of sin.*

*Ænig. 22*

*How can God receiue ought of others, himselfe being an infinite perfection?*

*Resolution.*

God receiueth prayers and praises, and other duties from his children, as his due homage and seruice: not to adde *An infinite perfection.*

adde any thing to his own perfection; for if one be good, God is not made more righteous. as the sea is not fuller by the drops that fall into it, or by the recourse of riuers vnto it.

*Enigma 23.*

*How should he bee a consuming fire, who is full of pittie and bounty?*

*Resolution.*

*Most terrible to the wicked.*

To wilfull and impenitent sinners, he is a consuming fire: but to such sinners as beleue and repent, he is a most mercifull God. *Command: 2.*

*Enig. 24.*

*How may one be three, and these three but one?*

*Resolution.*

*Unitie of Godhead and Trinitie of persons.*

God being but one in substance, yet is distinguished into Trinitie of persons, the substiſtences or persons being three, Father, Sonne, and Spirit; yet the diuine Essence is but one, being equally communicated to each. *Math. 28. 19. Ioh. 1. these Three are one. a secret to be admired.*

*Enig. 25.*

*How may three be Eternals or Almightyes, yet there be not three Eternals, nor three*

### three Almighties?

**Resolution.**

The three persons of the Trinitie *Coeffen-*  
be each of them Eternall and Almightie, *tiall.*  
each person being God of him-  
selfe, yet the Godhead being but one,  
there is but one Eternall and one Al-  
mighty. this secret is to bee adored  
and not searched into.

**Enig. 26. 27.**

How can one beget a sonne, yet himselfe  
not be before that sonne? &c.

How can the begetter bee before his  
sonne, yet that sonne not to bee after his  
father?

*Resolution of both.*

God the Father begot his Sonne *Coeternall*.  
Christ by an vnconceiueable genera-  
tion, and so was before him in order of  
nature, but not afore him in order of  
time, because the Sonne was begotten  
by an euermlasting generation. *2. of the 1. Term.*

**Ænig. 28.**

How can Christ be God of God, yet be God of himself?

**Resolution.**

Christ is God of God in respect of his person or Sonneship, which hee hath

hath by relation to the Father (for he is a Sonne as being begotten of his Father) but in regard of the Godhead or diuine Essence which is one and the selfesame to all the three persons, he is God of himselfe, *even God blessed for euer. Rom.* ☛

*Ænig. 29.*

*How is Christ the selfesame God with his Father, yet the Father is greater then he?*

*Resolution.*

*Cocquall.*

Christ as he is the Sonne, thought it no robbery to bee equall with God, Philip. 2. he and his Father being one mighty God. Iohn 10. 30. *I and my Father are one.* But as he was Incarnate and became the Mediator of our Redemption, so the Father is greater then Christ: for Christ as Mediator being his Fathers seruant, Esay 5. 11. *was sent to doe his Fathers will, Iohn 20. 21. as my Father sent me, &c.*

*Ænig. 30.*

*If Christ be the onely begotten Sonne, then how are all belieners his sonnes.*

*Resolution.*

*Christ the  
only begot-  
ten Sonne.*

*Christ is the only begotten sonne,  
because*

because he only is the naturall sonne:  
Belceuers being by nature not the  
sonnes of God but of wrath, become  
his sons only by adoption and grace.  
Iohn 1.14. Gal.4.5. Eph.2.3.

Ænig. 31.

*What is that which is sent, yet is not inferior to the sender?*

*Resolution.*

It is either Christ sent of his Father, <sup>coequal</sup>  
or the Spirit sent both of Father and <sup>with his</sup>  
Sonne; yet all these being one God <sup>Father.</sup>  
and coequal, none being aboue another. Sending is not alwaies a note of  
preheminance or superioritie, Acts 11.  
36. where Superiors be sent of Inferiors.

Ænig. 32.

*What is that which is one with another, yet is another from that one?*

*Resolution.*

The Father is one with the Sonne <sup>distinct</sup>  
in substance, yet an other person: the <sup>in of per a</sup>  
Spirit also is another person, distinct <sup>sons.</sup>  
from the Sonne, yet one in essence.  
In the Trinitie there is one person  
and another, yet not one thing and another, this is a great secret.

Also

2

Also all the faithfull are one with Christ and amongst themselves, yet the persons bee distinguished. one Christian is not another in respect of persons; yet amongst all Christians there is a communion, all being one mysticall body.

3  
The names  
of the per-  
sons put es-  
sentially.

This word Father, and the word Spirit are put in scripture personally each for one distinct person, *Mat. 28.* and sometimes they be put essentially for the whole godhead, and thus God is called the Spirit, *Iohn 4. 24.* and Christ is called the Father, *Esay 6. 9.*

*Anig. 33.*

*How can something come out of nothing?*

*Resolution.*

Creation of  
the world  
out of no-  
thing.

By a created finite power (such as in art and nature) something cannot be made but out of matter and stuffe, preexistent, or being before: but diuine power being infinite and vnbounded was able when there was nothing to create the matter and formes of all things which were formed, *Gen. 1. 1.* *Heb. 11. 2. 3.* *those things which we see were made of things which did not appeare.*

34. *How*

Enigma 34.

*How can there be a Palace made without matter or instrument, or without knowledge or consent of him that was the Lord that should dwell in it.*

Resolution.

That Palace is the world, which God made by his word only, Pl. 148. *By the word and commandment of God.*  
*he spake the word and they were created,*  
 Gen. 1. 2. and he made it, when as  
 MAN (the Lord of it) was not created, so well did God provide for men, to build and furnish them an house to dwell in, before themselves were.

Enig. 35. 36. 37. 38.

*How can there be light, where there is neither Sunne, Moone, Starre, or Candle?*

*How can there be darknes, where there is no night? and how*

*Waters, where there is neither Sea, River, nor Raine? and how*

*Trees and herbs without setting or planting?*

Resolution of all fower.

All these things hapned in the work of Creation only. see Gen. 1. to teach all men so to vse meanes, as to acknowledge a God in them, and notwithstanding  
*Contrary to the ordinary course of Nature.*

ding we have no meanes, yet to depend vpon God, who worketh by them, or without them as he will.

39.

*How is it that the Angels are not mentioned amongst the works of creation, being Gods chiefeſt creatures?*

*Resolution.*

*Creation  
of Angels.*

*Within the  
ſix daies.*

Moses applying himſelfe to the capacitie of the ruder multitude, doth mention expreſſly ſenſible works only, as the fitteſt glaſſe for the vulgar therein to behold their Creators glory: yet ſo as he doth not wholly paſſe by Inviſible and Spirituall creatures. for in the firſt of Genesis, verſe 1. he ſaith, *that God made heauen and earth*, that is, them, and all in them; alſo in chap. 2. verſe 1. he ſaith, *God made the heauens and the whole hoſt or army of them*, (the Angells being a chiefe part of this Armie.)

*Enig. 40.*

*How may a wicked man of a corrupt nature be called God, Psalm. 82. 6. yet he not be God who is partaker of the diuine nature?*

*Resolution.*

**Adam**



Adam being created in perfect righteousness and holiness, was partaker of the diuine nature, as Peter calls these godly properties, 2. Pet. 1. 4. yet was not God substantially, (which is but one) whereas a wicked man of corrupt nature and manners, may be, and is a God representatiuely, in respect of his office and power, being a Magistrate and executing the iudgments of God, Psal. 82. 6. *I haue said, yee are Gods.*

*Man created after the likeness of God.*

Ænig. 41.

*Who was hee that had neither Father nor Mother, being but a meere man, and was a man ere he was a child, and how that may be?*

Resolution.

This man was Adam, who came into the world not by naturall generation as other men, but by supernaturall creation, wherein he was made every way perfect in graces, members, proportion, stature, &c.

*Made perfect every way.*

Ænig. 42.

*How are Kings and beggars equall while they liue?*

Resolution.

They are equall by profession, being alike by Creation,

M

*All men alike by Creation.*

*Mysticall Cases and*

ing both worshippers of one God, Eph. 4. and by creation, being both the workman-ship of God. in these two things they quarter Armies. being for degree and gifts very vnequall.

*Ænig. 43.*

*How can he be but one man, in whom all men at once were.*

*Resolution.*

*All men  
created in  
Adam.*

Adam was but one man personally; his person was but one and singular, but ( God so decreeing it ) he was all men potentially, and originally. as *Leni* was, when *Abraham* was, Heb. 7. 9. 10. so all men were when *Adam* was, because they all were in his loynes.

2

Also *Adam* being the head and root of our kinde ( though himselfe were but one person ) yet he bare and susteined the persons of all men, who were to stand with him, or to fall with him, as the euent declared.

*Ænig. 44.*

*Who was he that needed not sinne if he would, yet must needs sinne, and how this may be?*

*Resolution.*

*With li-  
bertie of  
will.*

It was Adam, created with perfect liberty

liberty of will, who might alwaies haue  
 chosen righteous things if he would,  
 and therefore when he sinned, he sin-  
 ned freely, his will of it owne accord  
 inclining it selfe to eat of the forbid-  
 den tree; yet God hauing decreed his  
 Fall, not as it is a sinne, but as a meane *Adam sin-  
 ned volun-  
 tarily.*  
 to effect his own counsell to the praise  
 of his name, in the iust punishing of  
 the reprobate for sinne, and in the  
 mercifull saving of the Elect by  
 Christ. Hence it is, that there was a  
 necessitie that he should sinne, a neces-  
 sitie (I say) in regard of the euent by  
 Gods decree, the first cause: yet no ne-  
 cessitie in regard of Adams will, (the  
 second cause) which had power not to  
 haue done it.

*Enig. 45.*

*Who is he that sinned ere hee had any  
 euill concupiscence?*

*Resolution.*

It was Adam, who was created holy *He was  
 seduced by  
 the Tem-  
 per.*  
 without any euill lust, yet (God not  
 confirming his will) he freely yeelded  
 vnto an euill temptation, outwardly  
 suggested, and so euill concupiscence  
 came in as a punishment of his volun-

M 2

tary

tary disobedience, and now it is become to all his issue, the root of all their sinnes, Rom. 7.7. Iam: 1.14.15. Adam sinned actually first, and then originally; we sinne first originally, and then actually.

Enig. 46.

*How can the fault of one, make all other men sinners, without iniustice?*

*Resolution.*

*The effects  
of Adams  
Fall.*

*I  
Sinne.*

The fault of one of vs cannot doe it, because our sinnes be personall, hurting our selues, or some few other: *The Soule that sinneth shall die*, Ezech. 18. but Adam being the originall and beginning of man by Gods ordinance, when he sinned, all men sinned in him; his sinne was the sinne of the whole, and by the guilt of his disobedience imputed, all were made sinners and miserable, Ro. 5. 12.19. If in case of high treason earthly Princes punish children with their Fathers without iniustice: how much more may God doe this, and yet not doe vniustly.

Enig. 47.

*How can one offence bring done in a moment,*

*ment, bring eternall death vpon all men,  
without iniquitie?*

*Resolution.*

The act of Adams disobedience being but one and of short continuance; also the object of his sinne but meane; yet an euerlasting God being offended, in that one act: the guilt thereof bindes him and his to punishment for euer, if it be not pardoned, Rom. 6. 23. It standeth with iustice that an eternall paine bee rendred to the offence of an eternall essence: and sinnes are to be measured by the dignitie of the person, against whom they are committed.

2  
*Eternall  
Death.*

*Ænig. 48.*

*How was it that Adams did liue after  
he had eaten the forbidden fruit, yet he  
was threatned that hee should die the  
death, if he did eat?*

*Resolution.*

Adam hauing sinned by eating, the threatning of death was fulfilled; because vpon his fault his soule was spiri-  
ritually dead, and his body thence-  
forth liable to naturall death, and to  
all miseries, as fore-runners thereof;

3  
*All the  
miseries of  
this life,  
and natu-  
rall death.*

M 3

yet

God reprimed him and spared the full execution of the sentence, to commend his abundant mercy and patience in giuing him both space and occasion of repentance, 2.Pet. 3.Ro. 2.4

*Enig. 49.*

*What is that which at once is both sin, the cause of sinne, and the punishment of sinne; and how may this be?*

*Resolution.*

*Originall  
sinne.*

It is originall lust, which is properly sinne, being a transgression of that Law, which saith, *Thou shalt not lust*, Ro. 7. 7. and fighting against the government of the Spirit in a renewed soule, Ro. 7. 21. 22. Also it is the punishment of Adams willing and witting disobedience, and the cause of all other finnes, which do arise out of that bitter root. *Iames 1. 15.*

*Enig. 50.*

*What is that one thing that at once is both most happy, and most miserable of all other things?*

*Resolution.*

*Adams  
fall, occasi-  
on of mans  
restoring  
to a state*

It was Adams fall, which in its owne nature, and in regard of the effects which followed, enfolding all men within

within sinne and everlasting death, was the most miserable thing that ever <sup>greater</sup> hapned, no euill like to it for extent <sup>happines.</sup> and force. But in regard of the euent which fell out by the maruellous wisdom and goodnes of God, it did accidentally prooue, (as one saith of it) *foelix crimen*, an happy fault, giuing occasion to the redemption of the elect, by Christ incarnate, purchasing a constant and heavenly felicitie.

Ænig. 51.

*How can one who is like to God, offend by desiring to be as God?*

*Resolution.*

Adam in his creation was like God, <sup>Adams</sup> that is, perfectly iust and wise (as a creature might be) wherewith not being <sup>pride.</sup> contented, but aspiring to be as God, (that is equall to him) this was his horrible offence. *Gen. 3.*

Ænig. 52.

*How is it said we all sinned in Adam, yet the woman was in the transgression?*

*Resolution.*

The woman indeed was first in the transgression, for she entised and deceived hir husband, *1. Tim. 2. 14.* yet it is <sup>Sinne originally from Adam rather then from</sup> written <sup>Euse.</sup>

written that wee sinne in Adam, not in Eaue, because the man being the principall agent in generation, sinne is rather deriued by him into his offspring.

2

2 Though Eue were first, yet Adam was more in fault, because of his greater preheminance in dignitie of sexe, and excellencie of graces, whereby he was enabled and bound to haue kept himselfe and Eaue both from sinning. therefore the denomination is from the man, as more excellent.

*Ænig. 52.*

*How is it that our first parents did not know good and euill till after their sinne, yet were created with perfect knowledge?*

*Resolution.*

*Their eyes opened.*

They were created with perfect speculative knowledge, but experimentall knowledge of good or euill till after their fall they had not; for then they saw to their cost, what a great good they had lost, and what a great euill they had found. *Gen. 3. 7.*

*Ænig. 54.*

*How do our soules become sinnefull, if they be of God created without sinne?*

*Resolu-*



Resolution.

There bee two opinions touching the creation of the soule; somethinke they are created immediately by God of nothing, and at their creation be infused into the body: Now after this opinion, we must say that soules being created good are at the Instant of their Creation destitute of Gods grace; and inclining to sinne, come into sinnefull vncleane bodies where they quickly draw vnto them contagion and filth, of sinne, as sweete liquor, is corrupted by being put into a mustie vessell.

The second opinion is that our soules come from the soules of our parents, as our bodies from their bodies, and as one candle takes light of another. If we embrace these opinions, we must say that the whole man both body and soule be corrupt and sinfull by carnall or fleshly generation, parents begetting children in their owne likenesse, (naughty and vicious as they be) *Gen. 5. 3. Adam begot a sonne in his owne likenesse.* Hence it is that the corruption of nature is in Scripture so often called by the name of flesh, *Rom. 7. 5.* and

*Of the propagation of sinne into the Soule.*

*How the Soule becomes sinfull.*

*Mysticall Cases and*

and 8. 1. 2. 3. &c. The best strife is about the driuing out of sinne, not about the entring in, labour how to haue it mortified and pardoned.

*Ænig. 55.*

*How may one bee a sinner that neuer thought, spake nor did amisse?*

*Resolution.*

*Infants be  
Sinners  
and how.*

It is an Infant newly borne; who being without all actuall sinne, yet is a sinner by originall transgression, *Adams* transgression being imputed to it, and together with the want of perfect righteousness, being through inherent corruption of nature proane to all euill, *Rom. 5. 13. 14.* and so vnder death.

*Ænig. 56.*

*What is that that is a sinne, yet is not the transgression of any commandement?*

*Resolution.*

*Originall  
sinne for-  
bidden in  
the whole  
law.*

It is naturall corruption, which because it hindereth the perfect loue of God and of our neighbor, is equally forbidden in euery commandement, which striketh at the roote, the whole law being spirituall; and because it is an vniuersall transgression, therefore  
it

it is not forbidden specially in any one commandement, as many thinke.

*Ænig. 57.*

*What thing is that which God neuer made?*

*Resolution.*

It is sinne and death which bee the *sinne and* effects of Sathans malice, and *Adams Death* fall *Gen. 3. 1.* and not the workes of *whence* Gods hand, who suffereth and ruleth *they came.* them, but created them not; *For all* was good which hee made, very good, *Gen. 1. verse last.*

*Ænig. 58.*

*What is that that doth turne blessinges into cursinges and how may that be?*

*Resolution.*

It is sinne, which to them in whom *Sin a most* it raignes, causeth such thinges to bee *hurtfull* snares, as in their owne nature are blessinges, giuen of God for our welfare. *thing.*

*Ænig. 59.*

*What is that that hath a name, yet may not be named?*

*Resolution.*

Generally it is all sinne, which is so *A most filthy* filthy a thing, as it ought not to bee *this thing.* named but with detestation: particularly

larly it is Idolatry, Fornication and Couetousnesse, these may not be named without dislike, *Psalm. 16. 4. Ephes. 5. 3.*

*Ænig. 59.*

*What is that which hath lost his sting,  
yet hath a sting?*

*Resolution.*

*To whom  
sinne and  
Death  
proue hurt-  
full.*

It is sinne and death which haue lost their sting towards the faithfull, for whom Christ died, but still keepe a sting to bite and kill the vngodly withall, *1. Cor. 15. Rom. 6. 23.*

*Ænig. 60.*

*How can God loue and hate men before  
they be, without iniustice?*

*Resolution.*

*Gods decree  
of prede-  
stination,*

In Scripture, Gods decree to loue is called loue, because it is a part of loue, to purpose to giue vs vnto his Sonne in whom we are beloued and accepted: Also his decree not to loue & to saue by Christ is called his hatred, because it is an effect of hatred not to meane one good. God being said to loue and to hate, when he doth such things as men vse to doe, who haue these affections.

*It*

It were iniustice and absurditie both, *Most Iust.*  
 actually to loue, or to hate actually  
 those which yet haue no actuall being:  
 but to decree vnto actuall loue and  
 hatred, men, before they be, this is no  
 iniustice in him, whose will is the per-  
 fect rule of all iustice, *Rom. 11.*

*Ænig. 61.*

*How can God chuse one man to life and  
 refuse another, without respect of persons,  
 seeing all were alike good by Creation, and  
 alike euill by corruption?*

*Resolution.*

Persons, in phraze of Scripture sig- *Most Free.*  
 nifies outward qualittes, as riches, po-  
 uertie, country, parentage, learning  
 and such like; by which things if God  
 should be moued to chuse one to life  
 and to reiect another, hee should bee  
 a respecter of persons: but when all  
 men were alike in Adam, to appoint  
 one man to obteine saluation and not  
 another, out of his owne will, euen be-  
 cause it so pleased him, to the glorie  
 of his owne iustice and mercy. This is  
 no respecting of persons.

*Ænig. 62.*

*How can God foresee and fore-ordaine*

*all*

*all things which be and happen, yet not be  
the author of sinne?*

*Resolution.*

*Most Holy*

3

God fore-seeth and fore-appointeth  
all things that happen, even sinnes  
themselves, which should not happen,  
if he were willing to hinder them, yet  
not as they are sinnes, but as they are  
meanes to effect the righteous counsell  
of God, for the good of the elect, or  
for the punishment of the wicked: as  
the selling of *Ioseph* by his brethren,  
& the betraying of *Christ* by *Judas* be  
examples herof, *Gen. 45.5. Act. 2.23.*

4  
*Disposing  
all things  
to good  
Endes.*

God so purposeth and disposeth sins  
to iust endes, as that hee mooueth,  
eggeth, perswadeth none to sinne,  
*Iam. 1. 13. God tempteth no man.*

*Ænig. 63.*

*How may one be chosen, yet not be saued?*

*Resolution.*

*Decree of  
Election.*

One may be chosen to an outward  
function, either Ciuill, as *Saul*, or Ec-  
clesiasticall as *Judas*, yet not be saued,  
being not chosen to sanctification of  
the spirit, *1. Pet. 1. 2.*

*Ænig. 64.*

*How can God decree Death for sinne,  
yet*

*yet not will the death of a sinner?*

Rom. 6. 13

*Resolution.*

Death as it is the stipend of sinne, How death is Decreed of God. hath the consideration of God, and therefore is decreed of God; but as it is simply the destruction of the Creature, thus God hath no pleasure in it. As a mild and iust King ordaines torture and prisons for prevention to keep from offending, or for penaltie of offenders, yet hath no delight in the paine of his subjects: so doth God.

*Enig. 65.*

*How can it bee written that God will haue all men to be saued, yet very many men bee vessels of wrath prepared to destruction?*

*Resolution.*

When the Word saith that God Decree of Election is not of every one. will haue all men to be saued, the meaning is not of euery one in particular, for then none should be damned, because none can let his will: but some of all sorts, some poore, some rich, some Kings, some priuate men, some Iewes, some Gentiles, &c. while other some of all sortes are appointed to wrath, 1. Tim. 2. 3. Rom. 9. 22.

*Enig. 66*

## Enig. 66.

*How doth God prepare many to destruction, yet their destruction is of themselves?*

## Resolution.

Reprobati-  
on.

In destruction wee are to consider two things, the purpose, and the execution of it. The first is from God decreeing destruction as the punishment of Sinne: but mens owne faults and their impenitencie goeth before the latter, as the proper cause of it. *Osea* 13. 9. *O Isræll thy destruction is of thy selfe?*

## Enig. 67.

*How can things be done contrary to the will of God, yet not be done besides the will of God: If Gods will bee both reuealed and secret, how is it but one will?*

## Resolution.

Gods will  
but one.

All sinnes are done contrary to the reuealed will of God, which forbiddeth them *Exod.* Yet they do not fall out besides the secret will of God, for they should not bee at all if God were vnwilling they should bee. Howbeit Gods will is but as himselfe is, that is but one, and it is alwaies like it selfe

as



as he is vnchangeable; yet of this one will much is manifested in his word, *It hath di-* and much is referued vnto himselfe. *uers consi-* That which concernes the way to sal- *derations.* uation, and the rule of good life is manifestly reuealed: that which concernes the euent and endes of persons and thinges, of their counsels and actions; is kept secret to God himselfe, till time bewray it: hence commeth the distinction of his will into secret and reuealed, *Dent. 29. 29. Secret things to God, reuealed things to vs.*

Ænig. 68.

*How can that will be sinnelesse, which doth will sinne?*

*Resolution.*

That may be a sinnelesse will which willeth sinne, not as it is sinne and a breach of the law, but as punishment of some foregoing sinne, or as occasion and meanes of future blessing and safety. Thence did God will *Adams* fall, *Pharaohs* hardening, *Indas* treason. *It is most iust.*

Ænig. 69 70.

*What is that that makes all euill things yet is the cause of no euill, and how may this be?*

N

What

## Mysticall Cases and

*What is that that drawes euill out of good, yet it selfe is most good, and how may this be?*

*Resolution.*

*Providence*

*Iust and  
wise.*

It is Gods most iust and wise providence, which maketh all euill of affliction, *Esay 45.* yet is he not cause of any euill of crime, which God indeede ordereth and conuerteth to the great benefit of his children, by his marvellous goodnesse and wisdom Himselfe still remaining most holy. As the Sun is not defiled by shining vpon a dunghill, so neither is God polluted by turning bad actions to good ends.

*Ænig. 71.*

*How is it that God appointes meanes, yet himselfe worketh, against meanes?*

*Resolution.*

*Not tied to  
Meanes  
but free.*

Meanes are appointed for vs to bee helps of our weakenesse, and not for him who is almighty and most free, neither needing them nor tied to them, but working with them, without them, or against them as hee will. Examples hereof in sauing *Daniell*, and opening the blind mans eyes with clay.

*Ænig. 72.*

Ænig. 72.

How is it that God commandes vs to  
vse meanes, yet some sinne as much in  
vusinge them, as others in refusinge  
them?

Resolution.

To vse meanes with trust in them, <sup>Two faults</sup>  
as King Asa vsed the Philition, and <sup>about the</sup>  
couetous men vse riches, is as great a <sup>Meanes.</sup>  
sinne as it is to refuse meanes when wee  
may haue them: in this later wee doe  
tempt God, *Math. 4.* in the former we  
make the meanes our God, in placing  
our confidence in them, *Col. 3.*

Ænig. 73.

How can dead things preserve life?

Resolution.

Through Gods effectuall and <sup>Providence</sup>  
mightie blessinge, our dead meates <sup>in all</sup>  
maintaine life, and make vs liuely, and <sup>Things.</sup>  
our cold cloathes to minister warmth  
to vs.

Ænig. 74.

How is it that some men haue a good  
cause with good meanes, which they vse  
well yet speede ill, when others who lacke  
meanes, or vse them ill, yet speede well  
though their cause be naught?

*Mysticall Cases and  
Resolution.*

*Overruleth  
the successe  
of mens  
actions.*

It pleaseth God to withdraw successe, where both, the cause and the meanes be good, for that he saith that the meanes were either trusted in, or vsed without prayer and repentance: or a good cause dealt in with no good affection: or because God will try the Faith and patience of his children: whereas to euill men which have an euill cause, though they lacke meanes, or abuse them, yet they often speede well that God may the more declare his lenitie and goodnesse in being kinde to the vnkinde: or may the better manifest his Iustice in their punishment, if they amend not by his bountie.

*Ænig. 75.*

*How are the righteous deliuered euen  
then when they are killed?*

*Resolution.*

*1*  
*Providence*  
*euen in*  
*Death.*  
Death is one meanes of deliuerance vnto the Distressed children of God, and the best meanes, for after that, they rest from all their labours,  
*Reuel. 14. 13.*

*Ænig. 76:*

*Ænig. 76.*

*How are many of the Saints put to vile deaths, yet their death is ever pretious.*

*Resolution.*

Their death is vile sometime, for the manner of it in the world, and in <sup>2</sup> *In Mar-* the account of worldlings; but in re- *tyrdoms.* spect of the cause for which they die, & their constant cleauing to the truth vnto death; their cruell and vile death is alwaies precious vnto God, *Pf. 116.*

*Ænig. 77.*

*How can hell bee an help to bringe any man to heauen?*

*Resolution.*

The feare of hell paines deserued by sinne, and the feeling of hellish sor- <sup>3</sup> *In Hell.* rowes after some sinne, bee sanctified and blessed to the elect of God, to bee meanes to keepe them from sinning and either to driue or hould them closer to Christ, who is the only way that leades to heauen. Thus hell helps to heauen, the Deuill against his will proues a Phisition to the iust.

*Ænig. 78.*

*What is that that is both a medicine and a poyson at once, and how this may be?*

*N 3*

*Resol.*

4  
*In finnes.*

Sathans temptations and sinnes motions in their owne nature be poysonfull, but by Gods mercifull prouidence, they prooue medicines too, being preseruatiues to the Godly against many sins, and the occasion of more humblenesse, warinesse, feruencie and prayer.

3 The Sacrament of the supper, which is an healthfull potion to the contrite sinner, to the vnbeleeuers and impenitent, it becomes poysonfull and extreame hurtfull, through their owne fault, 1. Cor. 9. 27. 29.

5  
*In Sacrament.*

*Ænig. 79.*

*What bitter thing is that that hath a sweet fruit, and how it may be?*

*Resolution.*

6  
*In Afflictions.*

They bee outward afflictions, and inward conflict of conscience for sin; also the seuerethreatnings of the law, they all be greuous and bitter to the flesh; but to the inward man, they bring forth in the end the sweet fruits of righteousness and peace, euen of a good life, and a quiet conscience, Heb. 12. 11.

*Ænig. 80.*

*Ænig. 80.*

*How is it that God tempteth no man,  
yet leadeth many men into temptation?*

*Resolution.*

God being most holy cannot tempt  
any to sinne, by inspiring the motion  
of sinne, for this were against his most  
pure nature, which can abide no ini-  
quitie, Psal. 5. 4. Yet as a iust iudge  
hee leadeth some into temptation by  
deliuering them vp vnto the lusts of  
sinne and Satan, as a Iudge deliuers  
the malefactor to the executioner,  
Rom. 1. 24. 26. Let all flesh feare this  
God.

<sup>7</sup>  
In Tem-  
ptations.

*Ænig. 81.*

*How can God harden mens hearts, yet  
not be the author of sinne, seeing hardnes  
of heart is a sin.*

*Resolution.*

God hardeneth not by infusing sin, <sup>8</sup> In Har-  
but by offering occasions. Secondly,  
by giuing vp to Sathan. Thirdly, by  
withdrawing his grace. Fourthly, by  
enclining effectually the will that way  
to which yet it freely runneth; and all  
this hee doth not as an euill author,

but as a righteous iudge, punishing sin by sinne.

Ænig. 82.

*Who are they which bow to Christ, yet haue no knees, and serue him though they loue him not?*

*Resolution.*

9  
In Diuels.

They bee the Diuels, who hating Christ extreamely, yet against their willes are subiect to him, as to their Lord. Which is meant by bowing the knee. Phil. 2. 10.

Ænig 83.

*If the promises of this life be made unto godlinesse, how is it that the wicked doe so prosper in the world?*

*Resolution.*

10  
In the  
Blessings of  
this life.

Gods promises euen for temporall blessings bee made to the Godly, 1. Tim. 6. who alone through Christ haue right to them, and how little soeuer they enioie they haue sufficiencie, which they hold with the fauour of God, as a testimonie of his present loue, and pledge of future happinesse: yet because God seeth want and afflictions fitter for them, & because at last he meaneas Heauen to them, therefore  
are



are they often scantred and troubled here, when many wicked men abound in wealth and pleasure, because they should be left without excuse, and to commend Gods bountie and kindnes in doing good to the euill. Luk. 6.

Ænig. 84.

*What worke of God is that, that doth excell the worke of creation, and wherein infinite mercie and extreame iustice meet together, without impeching one the other?*

*Resolution.*

It is the worke of redemption, wherein the worde became man, a seruant, & a curse: whereas at the creation God made the world by his speking a word. Also in our redemption God punishing sinne fully in his onely sonne, and for his sake sparing and sauing sinners, he so shewed infinite mercie, as it was without hurt to iustice: a marvellous wisdom, worthie to be reuerenced and loued.

*II  
In Redemption,  
which excels  
creation.*

*In it mercy  
and Iustice  
meet together.*

Ænig. 85.

*How can one be two, and these two but one?*

*Resolution.*

Christ in respect of his person is but one,  
*The Re-*

one,

doer is  
but one  
Christ.

one, yet this one Christ is both God and man, because of his diuers natures; there is in Christ one nature and another, and so he is two: yet there is not in him one person and another, and therefore he is but one.

*Ænig. 86.*

*How may a woman be with child of the holy Ghost, and yet that child not to be the Sonne of the holy ghost?*

*Resolution.*

Conceiued  
by the holy  
ghost.

Thus. In the conception of our Lord, the holy ghost had not the place and office of an instrument as a father: but of a principall efficient cause by a secret mighty working, sanctifying and enabling the Virgin to conceiue a Sonne. Mat. 1. Luk. 1.

*Ænig. 87.*

*How may one be the Sonne of a sinner, yet that sonne be without sinne?*

*Resolution.*

He is with-  
out sinne.

Mary the mother of Christ coming from Adam by ordinary generation, must needs bee a sinner: yet hir Sonne being borne of hir by the extraordinary power of the Spirit, (cleansing that lump of flesh whereof his manhood

manhood was formed) hee became pure and sin-lesse in conception, birth, life and death, that he might offer vp himselfe a spotlesse sacrifice. Heb: 4.

*Ænig. 88.*

*How may one be truly a man, and yet that man be no person?*

*Resolution.*

The humane nature of Christ be-<sup>doth sub-</sup>ing so assumed into the vnitie of the<sup>st in the</sup> person of the sonne of God, as out of<sup>Godhead.</sup> it, it had no subsistence, he is in such sort a very true man, as yet that man is no distinct person from the sonne of God. Rom. 1. 4. 5. Gal. 4. 4.

*Ænig. 89.*

*How can that which is neither visible nor palpable, be seen and felt?*

*Resolution.*

The Godhead of Christ being an<sup>both God</sup> invisible & vncorporeall substance, yet<sup>and man.</sup> in the assumed nature of man became sensible, was felt, and seen, and heard; <sup>Communi-</sup>as it is written, 1. Ioh. 1. 1. <sup>cation of</sup>Our hands<sup>properties.</sup> haue handled that eternall life.

*Ænig. 90.*

*How can that which is greater then heauen and earth bee inclosed within the*  
*compassse*

*Mysticall Cases and  
compasse of two spannes?*

*Resolution.*

*Humilia-  
tion in his  
Birth.*

The sonne of God being greater  
then the world in respect of his vn-  
measurable Dietie, yet as touching his  
humanitie was shut vp in the narrow  
compasse of a womans wombe. Mat. 1.

*Enig. 91.*

*Who is he that hath two wills, and but  
one soule, and how?*

*Resolution.*

*Two wills  
in Christ,  
answering  
his two  
natures.*

Christ as man had a created hu-  
mane will, but as God equall to his  
Father hee had an vcreated diuine  
will, yet had but one soule. Matth. 26.  
*Father not as I will but as thou wilt:* here  
is the will of the man Christ, desiring  
through the infirmitie of humane na-  
ture, to be freed from the bitter cup of  
his passion, yet with submission  
through faith to the diuine will ap-  
pointing it otherwise.

*Enigma 92.*

*How can one bee before he was, and not  
be when he was?*

*Resolution.*

*Christ his  
manhood  
promised.*

Christ was God before he was man,  
Ioh. 8. *Before Abraham was I am.* and  
thus

thus hee was God when hee was not man.

Also hee was man by the promise of his Father, and vnto the faith of such, as did beleue the promise of his comming, when as yet his manhood had no actuall being.

*Ænig. 93.*

*How can one haue a father and mother, and yet haue neither father nor mother?*

*Resolution.*

Christ as the Sonne of God had a Father, and a mother as the sonne of man, Mat. 1. 17. yet as he was God he had no mother, nor father as he was man, Heb. 7. againe, Melchisedeck liued so long, as the knowledge of his parents were worne out.

*Ænig. 94.*

*How can one that is no sinner, yet bee more then a sinner?*

*Resolution.*

It is written of Christ, 2. Cor. 5. 21. *Christ that he was made sinne for vs.* which in some sense is more then to be a sinner. as to say, that *the wisdom of the flesh is enmitie against God,* is more then barely to say, *it is an enemy against God:* yet

*Christ made sinne by imputation. Rom. 8. 8.*

yet in truth Chriſt was not ſo much as a ſinner, being that Holy one of God, who knew no ſinne; but becauſe hee had the ſinnes of all the Elect imputed to him, that by the ſacrifice of himſelfe he might take them away; thence it is written of him, that *he was made ſinne for vs.* for ſaying he had no ſinne inherent in his owne nature, he had died vniuſtly, had he not died for ſinne imputed.

*Enig. 95.*

*How may it be that one that is extreme poore, ſhould by his povertie make many rich?*

*Reſolution.*

*Chriſt abaſed in the world.*

Chriſt Ieſus being heire of all, Heb. 1.2. yet willingly humbled himſelfe to ſuch povertie, that foxes and birds were in better caſe then he, by which extreme povertie hee merited for all his, heauenly and ſpirituall riches. 2. Corinth. 8.

*Enig. 96.*

*How can finite obedience deſerue infinite glory?*

*Reſolution.*

*His obedi-*

The obedience of the man Chriſt

to his Father in respect of the things <sup>once of in-</sup> done and the time wherein, and the <sup>finite va-</sup> nature whereby, was finite; yet deserved infinite glory, because it received infinite worthines from the Godhead, to which his manhood was personally vaited.

*Ænig. 97.*

*What forme is he that is heire while his Father liueth, and how?*

*Resolution.*

Though properly hee bee an heire, <sup>Christ</sup> which by succession entreth on the <sup>heire of</sup> inheritance of his dead Father: yet <sup>the world,</sup> both Christ and all believers are heires while their Father doth liue, because he cannot die being the euerlasting God, and freely communicateth his inheritance to them, without any wrong to himselfe.

*Ænig. 98.*

*How can Christ receiue ought of his Fathers gift, himselfe being author of euery good gift?*

*Resolution.*

Himselfe as God is giuer of all, but <sup>Our Medi-</sup> as mediator hee doth receiue much <sup>about</sup> from his Father, Mat: 28. 18. Eph. 4.

22. God hath given him ouer all things to be the head of the Church.

*Enig. 99.*

*How can one be both Priest, Sanctuary, Sacrifice and Altar?*

*Resolution.*

*our Priest.* Christ Iesus as a man was both sacrifice and Sanctuary, Hebr: 2.8. as God he was the Altar, Mat: 23.19. as God and man hee was the high priest, Heb.9.14.

*Enigma 100.*

*How may eternall life bee borne and dye?*

*Resolution.*

*That which is proper to one nature, is attributed to the other.*

Christ being true God was that eternall life, Iohn 1. 2. which was borne and did die in the nature of man assumed; as it is written, *the Lord of glory was crucified*, 1. Cor: 2.8. also *God with his blood purchased his Church*, A. Et. 20. 28. in which speeches that which is proper to the manhood is attributed to the Godhead, for the vnitie of the person: though he was borne and died in his manly nature, yet the person that died was God the life eternall; vnderstand this soberly and wisely: it is



is a true and wholesome doctrine.

Ænig. 101.

*How did Christ die willingly, yet die necessarily, for he must die?*

*Resolution.*

In respect of his owne election *Christ's sacrifice, voluntary: else it had not been satisfactory.*  
 Christ died voluntarily, for hee laide downe his life of himsele, no man could take it away from him, *John 10. 18.* Yet hee died necessarily, to fulfill the iust purpose of his Father, and the true propheties of the word, which had decreed and foretold his death, *Luke 24. 25.* Christ then died because he would die, yet he must die because God so ordained.

Ænig. 102.

*How can a body bee scuered by death from the soule, and yet both remaine still united together?*

*Resolution.*

Christ his body and soule were pul- *Hypostaticall or personall vnion is vnseparable.*  
 led asunder one from the other in his death, yet even then both of them were still vnited to the person of the sonne of God, for the hypostaticall or personall vnion of the two natures in Christ is vnseparable and euersisting

sting, or else he could not bee an eternall high Priest, if there were interruption of this vnion but for a moment.

*Ænig. 103.*

*How may one at once both overcome and be conquered?*

*Resolution.*

*The victory of Christ  
ouer death.*

Christ when he yeelded to death, and went into the graue, was for a time, as one conquered according to the infirmity of his flesh: yet euen then his diuine power triumphed ouer sinne, death, and graue, which was manifested at his resurrection from the dead. *Col. 2.*

2 Also the Saints being conquered by violence of persecutors, yet ouercame by patience.

*Ænig. 104.*

*How may a Lambe overcome a Lyon?*

*Resolution.*

2  
*Ouer S. 1.  
145.*

That Lambe of God, Christ Iesus, by the merit of his voluntary death, rooke all the Elect (as a prey) out of the iawes of Satan, that roaring Lion, *Heb. 2. 14.* Hec destroyed through death, him that had power of death, euen the Deuill.

*Ænig.*

Ænig. 105.

*What stone is that, that is both the rising and falling of many, and how this may be?*

*Resolution*

That stone is Christ, who to them <sup>Christ the</sup> that by faith stay on him, is a precious <sup>corner</sup> Stone, everlastingly to support and <sup>stone,</sup> saue them: yet to the disobedient he is a stone of offence, and an occasion of their ruine, and fall, because they row vnbeleefe they refuse him being offered. 1. Pet. 2.6.7.

Ænig. 106.

*Who is that that giues that life it hath to others, yet it selfe hath not that life it giueth?*

*Resolution.*

That flesh or humane nature of Christ, <sup>How the</sup> hath that life by participation from <sup>manhood</sup> the Godhead, (the fountaine of life.) <sup>of Christ</sup> And giues the same to all beleeuers <sup>hath eternall</sup> his members, yet the life which it <sup>life</sup> giues it hath not in it selfe originally, <sup>in it.</sup> for the flesh profiteth nothing, it is the spirit (that is) the Godhead which quickneth, *Iohn 6.63.*

Ænig. 107.

*How is death the cause of life?**How can death be the death of death?**Resolution.**Double  
the fruits  
of Christs  
death.*

The death of Christ by worthines deriued from his diuinitie it is the meritorious cause of life eternall, which we had forfeited by sinne, *Iohn 1. 6.* I will giue my flesh, for the life of the world. This same death of Iesus is the death, that is the destruction of death hauing spoiled it of all power to hurt vs, *Hos. 13. 14.* O death I will bee thy death and thy destruction O graue.

Ænig. 109.

*How may one person at once be most blessed, and yet be made a curse?**Resolution.**Christ  
made a  
curse.*

Christ in himselfe as hee was perfectly righteous so hee was most blessed, the fountaine of blessednesse, *Luke 1.* Yet as hee sustained the person of offenders, hee became a curse which was signified by his manner of death being on the tree. *Gal. 3. 13.*

Ænig. 110.

*How can temporal paines deliuer from  
eternall*

eternall paines?

*Resolution.*

Temporary paines through the <sup>Harsh</sup> <sup>and</sup> dignity of the Sufferer, be equiualent <sup>vs from</sup> or answerable to eternall paines; that <sup>everlasting</sup> the eternall sonne of God should suf- <sup>ferment,</sup> fer for a while, what more then if all Angels and men had suffered for euer, by how much hee is higher then they <sup>Eph. 1.</sup> <sup>Phil. 2.</sup> hauing obtained a more excellent name, *Heb. 9. 1.*

*Enig. 111.*

*How is Christ daily crucified, yet could die but once?*

*Resolution.*

It is most certaine that Christ could <sup>Christ be</sup> be but once really and actually cruci- <sup>sacrifice</sup> fied, could but once die, yet after four <sup>but once.</sup> sortes he is continually crucified, first <sup>1</sup> in a mystery: the Lords supper, being a cōmemoration or remembrance of Christs Sacrifice vpon the crosse. <sup>2</sup> Secondly in the preaching of the death of Christ so liuelily as if he were crucified before our eyes. Thirdly in the <sup>3</sup> heartes of the faithfull their faith being as it were the aulter on which hee daily suffereth, his passion being still

O 3

presens

4 present to every beleeuing soule. Lastly in the mouth of wicked Apostates who blaspheme him, Heb. 6.

*Enig. 112.*

*How was Christ slaine in the last times, and yet was the lambe slaine from the beginning of the world?*

*Resolution.*

*The vertue  
of Christs  
death looks  
backward.*

He was actually slaine in Ierusalem, at the time appointed which was in the last daies. But if wee respect the promise of his sacrifice, or the vertue thereof towards beleeuers hee was slaine from mans restoring which was neere the beginning of the world, And before all worlds in his Fathers counsell and ordinance.

*Enig. 113.*

*What person is that which being not meeke God, was yet both in heauen, in hell and in earth at once and how?*

*Resolution.*

*His agonie  
or soule  
suffering.*

It was Christ God and man, whose soule in his agonie went into the paines of hell. When hee wrestled with diuine wrath in the garden, and vpon the crosse at which time his manhood was on earth, and his godhead

in heaven, *Math. 26.*

*Ænig. 114.*

*Who is he that loved his enemy more  
then himselfe, and how this may be?*

*Resolution.*

It was Christ by dying and by being *His love.*  
made a curse for such as were his ene-  
mies, *Rom. 5. 8.*

*Ænig. 115.*

*Who is he that being dead and buried  
did not corrupt and putrefie.*

*Resolution.*

Christ his body being buried in the *His buriall.*  
grave was there preserved extraordi-  
narily from all corruption, *Psal. 16. 10.*

*Ænig. 116.*

*How is it written of Christ that God  
did beget him in the day of his resurrecti-  
on, yet was he begotten of his father, be-  
fore all worlds?*

*Resolution.*

Christ was begotten of 'his Father' *Resurrecti-*  
by an everlasting generation. but be-  
ing declared mightily to be the sonne  
of God when he raised himselfe from  
the dead *Rom. 1. 5.* thence he is said to  
have begotten him, on the day of his  
resurrection, at what time his godhead

was so fully manifested to the Church  
*Act. 13. 33.* as if he had then been be-  
 gotten.

*Ænig. 117.*

*How can absolution come out of condem-  
 nation, glorie out of shame, liberty out of  
 bondes?*

*Resolution.*

Iesus being vniustly bound, repro-  
 ched, and condemned, suffered obedi-  
 ently the same, hence arose the merit  
 of our liberty, glory, and absolution.

*Ænig. 118.*

*How can the death of Christ profit vs  
 more then his life, yet had hee not risen  
 and liued his death had done vs no good?*

*Resolution.*

*His life af-  
 ter his re-  
 surrection.*

It is more to reconcile an enemy,  
 then to keepe in fauor a person recons-  
 ciled. The former we gaine by Christs  
 death beleued in, the latter he doth for  
 vs being raised and aliue, *Rom. 5. 9. 10.*

*Ænig. 119.*

*Who is he that did not forsake earth  
 when hee went vp to heauen, nor forsake  
 heauen when he came into the earth, and  
 how this may be?*

*Resol.*



*Resolution.*

When the man Christ ascended into heaven, the godhead forsooke not earth fulfilling all places : and when he first became man and dwelt in the earth his godhead then did not forsake heaven.

*His ascension.*

*Anig. 120.*

*How can the heavens containe him whom the heaven of heavens cannot containe ?*

*Resolution.*

The heavens containe him locally, as man, because of his naturall dimensions ; whom the heaven of heavens cannot containe as God , because of his immensity.

*His local abode in heaven.*

*Anig. 121. 122*

*Who is he that is himselfe God, and yet doth sit on the right hand of God. And how this may be ?*

*What one name is that, that is above all names and how this may be ?*

*Resolution.*

Christ according to divine nature is true God , who being made true man and in his time dying, rising and ascending , sitting now as mediator at the right

*His sitting on Gods right hand*

right hand of God full of power and maieftie, *Heb. 1. 3.* In which his exaltation to glorie, blisse, and dominion, hee hath receiued a name above all names, being become more excellent then all creatures, which are all put vnder him, *Eph. 1.* as subiect to him.

*Ænig. 123.*

*What is that that being absent from vs is more present with vs, then when it was present with vs?*

*Resolution.*

*Penites of  
his assenti-  
on.*

It is our mediator Christ who being absent from his Church, as touching his manhood which he hath taken vp into heaven: yet by the presence, comforts, and operation of his spirit, *Ioh. 16. 7.* he is more effectually present with his Church, then when hee liued here in earth with it.

*Ænig. 124.*

*What is that that cometh to the Church, at that time, when the Church already had it?*

*Resolution.*

*Sending of  
the holy  
Ghost.*

The Church had the holy Ghost as touching ordinary giftes, and working while Christ liued, but after that he

he ascended, the same spirit came to the Church by extraordinarie and visible graces and operations. Ioh. 7. 39. Acts 2. 1. 3.

*Ænig. 125.*

*How may we pray to one, who himselfe did pray to another?*

*Resolution.*

We may pray to Christ as he is God *Mediator.* equall with his Father. also as hee is Mediator, who yet himselfe (as man and as a creature) did pray to his Father in the daies of his infirmitie. Heb. 5.

*Ænig. 126.*

*How can the Faithfull be saved seeing they still doe sinne, euen after the forgiveness of sinne?*

*Resolution.*

By the intercession of Christ, whose *Intercession.* death hauing once reconciled vs, the merit of it (as an ~~Inter-cessor~~ *Inter-cessor* ~~will~~ *will* cometh betwene Gods iustice and our sinnes of frailty, to keep vs in fauour by obtayning pardon of our daily infirmities vpon repentance. 2. Iohn chap. 2. 3.

*Ænig. 127.*

## Ænig. 127.

*How is it that Chriſt doth diſpoſe of the kingdomes of this world, and ruleth over the men which be in the world, and yet his kingdom is not of this world?*

## Resolution.

*His king-  
dome ſpiri-  
tuall.*

His kingdom as he is God, is vniuerſall over all the kingdomes of the earth, to giue and take away, Dan. 2. 21 but (as Mediator) his kingdom is ſpirituall peculiarly over mens conſciences, in things which belong to heaven, being managed, and gouerned in all ſimplicitie, without all outward force and pompe. Ioh 18. 36. 2. Corin. 10. 3. 4 5.

## Ænig. 128.

*How is it written of Chriſt, that of his kingdom there is no end, yet he muſt deliuer vp the kingdom vnto his Father at the reſurrection?*

## Resolution.

2  
*Eternall.*

Chriſt his kingdom is eternall (without end) as touching the effects and fruits thereof, which are; 1. the glorious maieltie of his owne perſon: I I. the euerlaſting ſaluation of the elect. and thirdly, the deſtruction of all

all his enemies : but as touching the manner of his reigning (such as now is vsed) by execution of his prophethood, in the administration of his word and Sacraments. 2. of his priesthood, by his Sacrifice and Intercession. 3. of his royall power by the keys committed to his Church it shall cease, that God himselfe immediately may bee all in all. 1. Cor. 15. 14.

*Ænig. 129.*

*How can Christ be that Word which is God, and yet that word be not the word of God?*

*Resolution.*

Christ is the vncreated, substantiall word, whereby Gods minde for the saluation of his chosen is declared to vs, as our minde is declared by our words. *this Word is God.* Ioh. 1. 1. there is another inspired created worde, which serues for ever, as a rule of faith and manners to the Church, and this is called the word of God, not God the Word.

*Ænig. 130. 131.*

*What weaknesse is that, that is stronger then all strength?*

*What*

*What foolishnesse is that, that is wiser  
then all wisdom?*

*Resolution.*

*Mighty  
in opera-  
tion.*

*Full of  
wisdom.*

The weaknesse of Gods ordinance in preaching his word, and the foolishnesse therof (as the wicked world lings iudge and speake of it) being the wisdom and power of God, to make the elect beleue vnto saluation, is farre stronger and much wiser, then all the wisdom and strength of this world, which cannot effect so much as the conversion of one sinner. 1. Cor. 1. 25.

*Enig. 132.*

*What is that which being knowne is  
still a secret to them that know it, and how  
this may be?*

*Resolution.*

*A mystery.*

The word of the Gospell is still a secret, not onely to the ignorant, but euen to him that knoweth it, because it is but in part reuealed vnto him. 1. Cor. 13. 12.

*Enig. 133.*

*How is it a duty to search the secrets of  
God, yet his secrets may not be searched  
without sinne?*

*Resa.*

## Secrets of Divinitie.

69

### Resolution.

The word of God is called a myste-  
rie or secret, because it is hid from the  
children of this world, and Gods chil-  
dren know it no other waies then by  
reuelation of the spirit, to search this  
secret is our duty, Ioh. 5. 39. but it is a  
sin to search such secrets as God kee-  
peth to himselfe, which he would not  
haue men to know. Deut. 29. more  
briefly thus, we may search the secrets  
of Gods mouth with duty, but not the  
secrets of God without sinne.

Our duty  
to search  
the word.

Indicia  
Dei.

Indicia  
oris Dei.

### Enig. 134.

*What is that, that kills before it make  
aliue. And how this may be?*

### Resolution.

It is the word of God which kills by  
the ministerie of the law, Rom. 7. 8. 9. *Effects of  
the word.*  
ere it make aliue by the ministerie of  
the gospel. for first it deeply wounds  
our soules, with feare and sorrow in the  
feeling of sinne and death, through the  
knowledge of the law: and afterwards  
it comforts and heales vs by the fee-  
ling of mercies, to the forgivenesse of  
our sinnes, and life eternall thorough  
the knowledg of Christ. *say 61. 2. 3. 4.*

### Enig.

Ænig. 135. 136.

no where ſaid to  
be a dead letter  
but by *Quakers* letter?

How may lively Oracles bee a dead

How may that which is dead be ſhar-  
per then a two edged ſword?

Reſolution.

It is effe-  
ctually by  
the Spirit.

The word of God, 1. in it owne na-  
ture. 2.<sup>ly</sup> in reſpect of the Author.  
and 3.<sup>ly</sup> of the end for which it was gi-  
uen, is a lively oracle, being from the  
God of life ordeined to give life: and  
hauing promiſes of life, yet without  
the quickning force of Chriſt, and re-  
generating Spirit, it is of no more  
force to convert vs, then a dead Letter,  
but by the mighty working of God it  
is ſharper, &c.

killi-  
ng  
condemning

Ænig. 137.

How are the Scriptures before the  
Church, yet there was a Church long be-  
fore there was any Scripture?

Reſolution.

The anti-  
quitie of  
the word  
before the  
Church.

The Scriptures in regard of the  
matter, which is the word or doctrine  
of godlineſſe, it is before the Church  
as the immortall ſeede, whereof it is  
begotten: but in reſpect of the forme,  
as it is written in inke and paper, and  
ſet



set down in letters, sillables and words;  
so the Church was before there was  
any Scripture; for Moses was the first  
pen-man of Scriptures.

Ænig. 138.

*If prophesie must cease, how doth the  
word of God endure for ever?*

*Resolution.*

The truth of the word in things *The word*  
promised to the faithfull and threat- *is Eternall.*  
ned to vnbeleeuers, for their estate in  
the life to come shall abide ever, but  
the manner of deliuey of the word,  
and teaching knowledge thereof, by  
prophelying, tongues, writing, inke,  
and the paper, wherein it is written, with  
the letters and words, shall cease and  
perish.

Ænig. 139.

*How came Christ to make warre, yet  
he is the prince of peace, and his gospell  
the gospell of peace?*

*Resolution.*

It is true that the word offereth *It is a*  
peace, with God, and calleth vnto it; *word of*  
also perswadeth peace with man, and so *peace.*  
resembleth the Author, which is a  
God of peace, also worketh peace as

P

an

an instrument; whereas therfore contention, schisme and heresie, arise vpon the publishing of it, this comes accidentally beside the nature of the word, thorough the fault of our corrupt hearts, which vse to strue, for our fancies and lusts, against truth and such as bring it, rather then to yeeld peceably vnto it. Mat: 10. Eph: 6.

*Ænig. 140.*

*How are sinnefull affections by the law, if the law be good and holy?*

*Resolution.*

*The word  
of the Lord  
is holy.*

The law is neither cause nor occasion of sinne, to speake properly, but detecteth and condemneth all sinne, and therefore most holy: but sinne taketh or snatcheth occasion by the commandement, and works all manner of euill lusts in men vnregenerate: whose corrupt sinnefull hearts by the prohibitions of the law, be irritated and prouoked to sinne thorough their owne fault, in running more eagerly vpon an euill that is forbidden them. Rom. 7.7.8.14.

*Nitimus  
in vetitū.*

*Ænig. 141.*

*How is it that the law promisseth eternall*

nall life to workes, yet no man can be iu-  
stified and saved by the workes of the  
Law?

Resolution.

Because no man fulfills the worke  
of the Law as they be commanded of  
God, Rom. 8 3. Gal. 3. for no meere  
man can doe all, in perfection, and all  
his life long. Therefore no man can  
be iust by the works of the Law.

Enig. 142.

How is it that the Law being the word  
of God and of life, as well as the Gospell,  
yet we are saved by the Gospell not by the  
Law?

Resolution.

The Gospell promiset<sup>h</sup> saluation  
(vpon condition of beleeuing it) and  
giueth thorow the holy ghost power  
to beleue it: whereas the Law pro-  
misseth life to workes, but giueth no  
power to do these works, Rom: 1. 16.  
Law shewes the disease and cures it  
not; the Gospell heales the wound  
by applying remedie.

Enig. 143.

What is that, that abideth still, yet is  
passed away.

P 2

Resolu-

How the Gospel  
Law differeth  
from the Gospel.  
The Gospel is a  
condition of life  
Faith as a condition  
of the Gospel is a  
condition of life

## Resolution.

The Cere-  
moniall  
Law ful-  
filled in  
Christ.

The Ceremoniall Law is passed a-  
way as touching the ordinances there-  
of, which now have no force; yet  
their substance and truth being fulfil-  
led in Christ, the body of them abi-  
deth still.

## Ænig. 144.

*How is it that we can no more beleue  
perfectly then we can perfectly do the Law,  
yet we are iustified by the faith of the Gos-  
pell, and not by the deeds of the Law?*

## Resolution.

The condi-  
tion of the  
Law and  
the Gospel.

The reason is because the Law doth  
not promise life but to deeds perfe-  
ctly done, whereas life is promised to  
them in the Gospell as beleue, truly,  
though vnperfectly: for it is not writ-  
ten, that wee are iustified by perfect  
faith, but by faith for Christ who is the  
object of faith.

*Faith a change  
of those who  
shall enjoy life  
but not promised  
to faith*

## Ænig. 145.

*How may one doe a worke commanded  
in the law, yet sinne in doing it?*

## Resolution.

*What  
things are  
required*

If hee shall faile in the manner of  
doing it, or in the end: not doing it in  
perfect loue, and to Gods glory, then  
there

there is sinne in doing it, though the thing done for the substance of it be commanded. of him that shall doe the Law.

If one do a worke commanded, and yet do it not out of knowledge, but ignorantly, then it is sinne.

*Ænig. 146.*

*How may one do a worke forbid in the Law: yet not sinne in doing it?*

*Resolution.*

To kill ones son, to take away ones goods be workes forbidden in the generall Law: yet Abraham and the Israelites doing these things with warrant of Gods special commandement, sinned not in doing them. Genes. 25. Exod: wee are to walke not by particular, but by the generall precept. Generall Law yeelds to a Speciall.

2

Concerning works; as eating Shew-bread, plucking eares of corne on the Sabbath, or healing on the Sabbath: these bee against the law of Ceremonies; yet in case of necessitie they were done by Dauid, Christ, and his Apostles without sinne, because the law of Ceremonie, must giue place to the law of Charitie, as it is written, *I will haue mercy and not sacrifice.* Hosea 6.6. Law of Ceremonie yeelds to the Law of Mercy.

P 3

*Ænig.*

Ænig. 147.

*How is the Law a yoke that none can  
beare, yet the commandements are not  
heavy?*

Resolution.

To whom  
the Law is  
easie, and  
how?

Ioh. 5. 3.

To whom  
impossible.

The commandements are easie to  
such as being regenerate, are strength-  
ned by the Spirit to walke in them, and  
haue their failings forgiuen them by  
grace; to others, they bee heavy and  
burthensome. Also the perfect fulfil-  
ling of the Law, is to all a yoke intol-  
leable. *Acts 15. 10.*

Ænig. 148.

*How is faith commanded in the Law, it  
being a part of the Gospell?*

Resolution.

How Faith  
is com-  
manded in  
the Law.

Faith as it is a worke or action, it is  
commanded in the first Commande-  
ment, wherein we are charged to be-  
leeue what God speaketh, and to trust  
in him; (but as faith hath a propertie  
to apprehend Christ with all his me-  
rits, it is a part of the Gospell, a condi-  
tion of the couenant of grace, and is  
not of the law) *Gal. 3. 12. Ro. 1. 16. 17.*  
the Law doth generally command vs  
to beleeue, but speciall faith to beleeue  
in

*2<sup>d</sup> Th. 1.*

*1. 10.*

in Christ that is required in the Gospel.

*Ænig. 149.*

*How is the Gospel and not the law called the ministry of the spirit, which workes in and by the law, as well as by the Gospel?*

*Resolution.*

The law hath the spirit of feare and bondage ioyned to the ministry thereof, but the ministry of the Gospel, being accompanied with the spirit of regeneration and adoption, (which bee the most noble and warthie effects of the spirit) hence is it called the ministry of the spirit by an excellency. *what spirit goes with the law.*

*Ænig. 150.*

*How was the law ordained to life, yet the law is the ministry of death?*

*Resolution.*

In Gods purpose it was given vnto life, hauing also promises of life. It is turned vnto death accidentally, because by breaking it we incurre the sentence of death, whereof we being convicted in our consciences wee do see and feele our selves to bee dead and vnder condemnation. *Rom. 7. 9. 10.* *How law is the ministry of death.*



## Enig. 151.

What mould or stampe is that, which  
leaueth no print nor figure? *any Body*

## Resolution.

The gossell  
unprofitable  
to the  
reprobate.

It is the Gospell: the doctrine wher-  
of being applied to the Consciences of  
vnbeleeuers, doth leaue behinde it no  
print or stampe of sauing grace.

## Enig. 152.

What glasse is that which chaungeth in-  
to it selfe such as looke into it and how this  
may be?

## Resolution.

Profitable  
to the elect  
only.

It is Christ Iesus reuealed in the  
preaching of the Gospell, to the con-  
science of elect beleeuers, transfor-  
ming them effectually into his owne  
Image of true holinellē, setting vpon  
them the stampe of his grace,  
2. Cor. 3. 18.

## Enig. 153. 154.

What sauer is that, that is both sweete  
and deadly at once, and how this may be?

How can one word at once both harden  
and soften?

## Resolution.

Diners of.  
falls of the sauer

The word of the Gospell is a sweete  
to quicken vnto life the elect sin-  
ner



ner in his effectuall calling, but it gives *Gospell according to the subject.*  
 a deadly sent to the killing spiritually  
 of them that receive it not. Hardening  
 these in their corruption, mollifying  
 and softening the other as the sunne  
 softeneth waxe & hardeneth the clay.  
 2. Cor. 2. 15. one cause may have di-  
 vers yea contrary effects in respect of  
 fundrie objects.

*Enig. 155.*

*What is that which at one time is both  
 seede and bread, and how this may be?*

*Resolution.*

It is the doctrine of the Gospell, *According to the doctrine.*  
 which is as it were seede to beget a new  
 the elect who receive it into their  
 hearts (through faith) And afterwards  
 it is as bread, and will bee to nourish  
 and strengthen them vp in Christ,  
 1. Pet. 2. 23. and the second Chapter  
 and second verse.

*Enig. 156.*

*How may there be a great famine of  
 bread, where there is a plenty of bread?*

*Resolution.*

This may happen in a Country *Famine of the word.*  
 where earthly blessings abound, the  
 word of God to bee pretious and rare  
 to

to be found : there may bee plenty of corporall bread , where is scarcity of spirituall bread ?

*Ænig. 157.*

*How may two men at one time attentively heare one sermon , being both alike corrupt , yet the one receiue the doctrine , the other refuse it ?*

*Resolution.*

*Gods coun-  
sell governs  
the effect  
of preach-  
ing.*

Thus : the one being ordeined to life eternall is also ordeined to faith, the meanes of life : And therefore is effectually called, the time of this hap- pie vocation being ~~the~~ , the other not belonging vnto Christ but appointed vnto wrath is left to his natu- rall corruption , and so refuseth the word *Act. 13. 48. Iob. 10. 26.* or thus, that is reuealed to one which is hid from another, because it pleaseth God.

*Math. 11.*

*Ænig. 158.*

*How may a woman pray and prophesie in the assembly, without sinne , seeing she is forbid to speake in a congregation ?*

*Resolution.*

*Women  
may be no  
publique  
Teachers.*

She may bee said to pray and prophesie because shee is present at both, partaketh in both and giueth her con- sent,

sent, so in a sort the action is hers; but she is forbid to speake as a publike teacher, not as a private partaker, 1. Cor. 11. 5.

Ænig. 159.

*How may a raine fall plentifully, yet no grasse or stone to be wet with it?*

Resolution.

It is the doctrine of the word which comes downe vpon the hearts of Gods children, as dew or raine to make them <sup>Gospell</sup> fruitful <sup>fructuall</sup> like raine, fruitfull in good workes, Dent. 32. 2.

Ænig. 160.

*How may the same seede fructifie the same day it is sowne, yet not fructifie in seauen yeare after?*

Resolution.

The seede of the word in some brings forth fruite presently as in <sup>when the</sup> <sup>word fructifies</sup> *Lids*, and *Act. 2. 37.* in other it lies long in their hearts (as seede in the ground) ere it fructifie as in the *Apo-* *stles of Christ*, who remembred and vnderstood the wordes of their Lord long after they were spoken.

Ænig. 161.

*How is it there being both an old testa-*  
*ment*



*ment and a new, yet the testament is but one?*

*Resolution.*

*Testament  
or Cou-  
nant of  
peace is  
but one.*

The Testament for the substance (which is saluation by Christ) And for the condition of it (which is faith) it is but one, yet for the diuers manner of dispensation of it, it is called old & new, as if it were two: As it was giuen to the Iewes, by Moses, in many, darke rites and ceremonies, which in time were to vanish, so it was old: but as it is giuen to all Christians by Christ, in few and plaine Sacraments, to continue without change, so it is new.

*Ænig. 162.*

*How was Abraham dead long ere Christ was borne, yet Abraham did see the day of Christ?*

*Resolution.*

*Fathers be-  
leeuing in  
Christ to  
come.*

It is true that Christ came into the world long after *Abrahams* death. yet Christ and his day were scene of *Abraham*, and other beleeuing Fathers (by the eye of faith) to which, things to come are present; And Christ is the same for ever.

*Ænig.*

Ænig. 163.

If the Gospell be only the power of God to saluation, how were they saued that liued afore the Gospell?

Resolution.

If by the gospell we vnderstand the narration of Christs doings and sufferings set downe by *Euangelistes*, the fathers before Christ might be and were without this, yet were saued by the gospell, for that they had the promises concerning Christ, which be the effect of the gospell: and did saue such as beleueed them *Gal. 3. 8.* God preached the Gospell to Abraham, *Act. 15. 11.*

*The gospell preached to them.*

Ænig. 164.

Who is he that is both a father and a nurse at once, and how this may be?

Resolution.

It is the minister of Christ who is (asa father) spiritually to beget children to God, through the sound and painefull preaching of Christ, *1. Cor. 14. 15.* Also he is (as a nurse) tenderly to feede them, whom he hath begotten with great wisdome, loue, and patience, *1. Thes. 2. 2.*

*Office of the Ministers.*

Ænig.

## Ænig. 165.

*Who is he that hath sinne of his owne,  
and yet is a Saviour of others, and how  
this may be?*

## Resolution.

*How mini-  
sters be sa-  
viours:  
and what  
is their  
work.*

Faithfull ministers of Christ are compassed with sinnefull infirmities, as other men bee, yet they are said to saue others as instruments by whom God (the alone Saviour) vseth to call the elect, vnto saluation, this being a common thing in Scripture to attribute that worke to the instrument which is peculiar to God the Author Tim. 4. 16. Obedi. 21.

## Ænig. 166.

*Who is hee that soweth better things  
then he reapeth, and how this may be?*

## Resolution.

*Mainte-  
nance of  
Ministers.*

The minister reapeth carnall things which perish, but soweth spirituall things which endure for euer, 1. Cor. 9. 11.

## Ænig. 167.

*How may one be the foundation and the  
builder of the same house at once?*

## Resolution.

*Prophets  
preached  
Christ.*

Prophets and Apostles in respect  
of

of their office and worke, were master-builders of the Church which is Gods house: yet they are called foundations in regard of their doctrine, by which the elect (as lively stones) were laid vpon Christ, as the only true foundation and corner stone, *Ephes. 2. 10.*

*Ænig. 168.*

*Who are they that bee but friends to the bridegrome, yet fathers to the bride, and how?*

*Resolution.*

The Prophets were but friends to Christ the Husband, yet fathers to the Church the bride. *They be Christs friends.*

*Ænig. 169. 170.*

*Who is he that is greater then Moses, and the Prophets, yet lesser then any true minister of the Gospel and how this may bee?*

*Who is he that was a minister of the word, yet a minister neither of the olde Testament nor of the new and how may this bee?*

*Resolution.*

It was Iohn Baptist Christs herault *Iohn Baptist.* and immediate forerunner, who in respect of his doctrine was greater then the

*Middle be-  
tweene two  
testaments.*

the Prophets, yet lesse then any true minister of Christ. For he could point, to Christ with his finger and say, this is the lambe of God, which none of the Prophets could do, but he could make no report of Christs suffering, death and resurrection, as the ministers of Christ are able to doe. Also this Iohn comming in the middle betweene the Prophets and Apostles hee was so the minister of God, as he neither liued in their state who preached before Christ came, nor in theirs who preached after all things were restored by his death and resurrection.

*Enig 171.*

*Who were they which were Seruants of Christ, yet Christ called them not his Seruants?*

*Resolution.*

*Apostles.*

*Seruants.*

*Freinds to  
Christ.*

The Apostles in respect of their office and charge to dispence Christs word to the instruction of his Church they were but Seruants *Rom. 1. 1.* but as Christ acquainted them with his fathers counsell so fully and so familiarly as one friend would do another, in this respect they were not seruant but more



more then servants, even Christs friends, as himselfe saith, *Iohn* 18. 15.

*Ænig.* 172.

*Who were they which without force, or weapon, armor, bands of men, or stroke striking, subdued the whole world to their king, and how this may be?*

*Resolution.*

It was the Apostles who by powerfull preaching, faithfull praier, and constant patience, without other meanes brought and subdued Kinges, and nations vnder the yoke of Christ  
*They conquered the world to Christ.*  
*2. Cor.* 10. 3. 4.

*Ænig.* 173.

*Who are they that succede the Apostles, yet are not their successors?*

*Resolution*

Pastors and teachers succede the Apostles in the office of teaching, administering sacraments, and discipline. *How Pastors succede Apostles.*  
but in respect of their large cōmission to teach all nations. 2. Of their extraordinary graces. And 3. of their privilege not to erre in their doctrine, they be not their successors, neither in the manner of their calling: Also Popes and Cardinals boast of being  
*Q* Peter

Peters and Apostles successors and bee nothing lesse.

*Ænig.* 174.

*How may a stone, be a builder ?*

*Resolution.*

*A good  
Pastor a  
good build-  
er.*

Euery godly minister ( as a Christi-  
an ) is a liuely stone , of the spirituall  
building, 1. Pet. 2. 5. but as a minister  
he is a builder both of himselfe and of  
others, Epbes. 4. 12.

*Ænig.* 175. 176. 177. 178. 179.

*How may one at once both build and  
pull downe ?*

*How may one teach others wnd not teach  
himselfe ?*

*How may one bee darkenesse yet giue  
light to others ?*

*How may the seede fructifie well, yet  
the sower reape no fruite ?*

*How may one loose his saltnesse yet bee  
able to season others ?*

*The Resolutions.*

*1  
Bad Mini-  
sters which  
teach well  
and liue ill.*

*2*

*3*

When the doctrine and admoni-  
tion which Preachers doe giue to o-  
thers, themselves do not belecue and  
practise, Then they pull downe more  
by their euill life, then they build vp  
by their good doctrine: Also they re-  
maine

maine full of wickednesse which is spirituall darkenesse, while the light of their teaching shineth before others, Who reape much fruite by their paines, the teachers themselves being barren and fruitelesse, Looosing their soules, because they are vnmortified; yet able by good instructions to season the hearts of others.

*Ænig. 180.*

*How may one haue the couering of a sheepe, and the condition of a Wolfe?*

*Resolution.*

Euery false Prophet, is a Sheepe in *Wolues.* aparance, but a Wolfe in purpose, and effect, hauing a wicked meaning to kill soules with poisoned doctrine, wrapt in sugered and sweete wordes.

*Ænig. 181.*

*How may two feede the flocke with like diligence, yet the one be an hirelinge, the other a sheepehard?*

*Resolution.*

If the one doe it for filthie luke or *Hirelinge.* gaine sake chiefly, and the other of a readie minde for the loue of Christ and of the flocke.

Q 2

*Ænig*

## Mysticall Cases and

Ænig. 182.

*How are wee commanded to be courteous and friendly, euen to our enemies, yet there are some to whom wee must not say God speede, 2. Iohn.*

Resolution.

False Prophets.

Our priuate enemies being our brethren, we are bound to intreate kindly and friendly, *Math. 5. 46. 47.* but as for false Prophets which bringe and broach false doctrine, wee are not to bid them God speede, that is, to haue any familiarity with them, because they bee enemies to Christ and his flocke, 2. Iohn. 10.

Ænig. 183. 184

*Who are they that vnder pretence of Christ and the Church doe most destroy the Church, and fight against Christ, and how this may be?*

*Who is he that of all men is humblest & proudest at once, and how this may be?*

Resolution.

Antichrist.

It is the Pope or Bishop of Rome, with his mitred Prelates, Cardinallcs, Monkes, Friers, Priestes, and Iesuites, who haue the Church much in their mouthes, and Christ in their professi-

on

on as if they would gather and builde for him: whereas vnder this pretence they doe by their hereticall doctrine, and damnable superstitions both make hauocke of the Church, and destroy the pure religion and faith of Christ: therein prouing themselues the ministers of Antichrist, the head of which hellish rable is the Pope, of all men the humblest in title, calling himselfe the seruant of the seruants of God, but the proudest in truth and deede, exalting himselfe aboue Kings and Emperours and all that is called God, 2. *Thes.* 2. 4.

*Ænig.* 184.

*How may one be many yet these many be but one?*

*Resolution.*

A naturall body is one, yet consistes of many members, also the mysticall body which is the vniuersall Church of Christ, hath many particular Churches as members, yet is but one Church, 1. *Cor.* 12. 12. Lastly a particular congregation hath many Christians as members, yet is but one assembly, where all things are done with one accord, *Act.* 5. 12.

*Q* 3

*Ænig.*

## Mysticall Cases and

Ænig. 185.

*How may one Church be both visible and inuisible militant and triumphant at once?*

*Resolution.*

*It is but one.*

*Sundry waies considered.*

The holy Catholike Church which consists of all the faithful, it is but one: yet at the same time it is both inuisible in respect of election and faith which make men members of this Church yet cannot bee seene. And also visible, as it consists of men and women who may bee seene warring in some of her members against Sathan here in earth, whereof it is called militant: whiles others hauing ended their warfare, their soules reigne in heauenly glory: and thereof is called triumphant.

Ænig. 186.

*How may the Church be called the fulnesse of Christ, in whom dwelles the fulnesse of the godhead?*

*Resolution.*

*It is Christs body.*

The Church being Christs mysticall bodie, he as the head of it reckens himselfe defectiue, and vnperfect without it, as if he wanted some thinge of his fulnesse: though himselfe in his person

person wanteth nothing, but filles all in all things, because the godhead dwelles in him bodily, *Ephes. 1. 13. Col. 2. 9.*

*Ænig. 187.*

*How a mother of many children may, at the same time be a Virgine?*

*Resolution.*

The true Church which is the mother of many children, yet in respect of keeping her faith to Christ, vnde-  
filed without mixture of errors, she is a Virgine: and so is euery assembly, abiding in the soundnesse of faith.

*Ænig. 188.*

*How may one marry two sisters without sinne, it being very sinnefull to marry two sisters?*

*Resolution.*

Christ first married spiritually to the beleeuing Iewes: afterward accepted for his spouse a Church out of the Gentils which became sister to the Iewish Church: *Cant. 8. 23.* but the marriage of two sisters either naturall or legall is wicked.

*Ænig. 189.*

*What Creature is that, that is both in heauen*

heaven and in earth at once, and how this may bee?

*Resolution.*

1  
Fruitfull in  
begotting  
children.

2

3

The man Christ himselfe, sitting in heaven, yet at the same time is in earth in his members: *Act. 9. 3.* Also one part of the Church is in heaven, another remaines in earth. Lastly every true Christian for his person is in earth, and for his conversation he is in heaven, *Phil. 3. 20.*

*Ænig. 190.*

What woman is that which alwaies giveth sucke, yet is alwaies in travaile?

*Resolution.*

Likenesse  
betwene  
Christ and  
his Church.

It is the true Church of Christ travelling continually, to bring forth more children to God, whiles out of her two breasts she ministrereth sucke, to such as be alreadie new borne.

*Ænig. 191.*

How can that society bee invisible that consistes of visible persons?

It is answered in the 185. *Resolution.*

*Ænig. 192.*

What is that, that is at once a kingdome, a house, a vine, a body and a City and how?

*Resol.*



*Resolution.*

The true Church is like vnto all these, Christ ruling therein as in his Citie, kingdome and house: husbanding it as a Vine that it may be fruitfull, sauing it as his body. Eph. 5. 15.

*The church  
a kingdome,  
a body, &c*

*Ænig. 193.*

*What woman is shee that hath children to be her fathers?*

*Resolution.*

It is the Church, whose faithfull Ministers are both the children, and the Fathers of the Church.

*Faithfull  
Ministers  
the Fathers  
and chil-  
dren of the*

*Ænig. 194.*

*Who is that which at one time is both fighting and triumphing. And how this may be?*

*Resolution.*

Christ at one time did both fight and triumph on the Crosse, Col. 2. 15. Also this is the case and condition of his Church. See 185.

*The likeness  
between  
Christ and  
his Church.*

*Ænig. 195. 196. 197.*

*How can a man be of the Church, and not in the Church: and in the Church, yet not of the Church?*

*How may such as bee without the Church,*

*Church,*

*Church, be more of the Church, then ſuch as be in it ?*

*How may wolues be within, and ſheepe without the Church ?*

*the Reſolutions.*

*The cen- ſure of the Church.*

*2 In excom- munication both vn- lawfull.*

*3*

*David and Ioseph when they were ex-iled and liued among the Pagans, were more of the Church then ſuch hypo- crites as liued in it. Also ſuch as be vn- iuſtly excommunicated, as the man in Ioh. 9. be more of the Church than the falſe guides be, which caſt them out, who being within the viſible Church, yet are but wolues : when the godly caſt out by them, bee the true lambes and ſheep.*

*Ænig. 198.*

*How may one bee a brother, who is no member of the viſible Church ?*

*Reſolution.*

*And law- full.*

*One lawfully cut of for ſome crime, is no member of the viſible Church for the time, Math. 18. yet he is to be dealt withall as a brother, 2. Theſſal. 3. becauſe hee ſtill holds the profeſſion of Chriſt, though he faile in praſtiſe, and bee ſcandalous in life and man- ners.*

*Ænig. 199*

Enig. 199. 200.

What kingdom is that, where all subiects be Kings. And how this may be?

What kingdom is that, where a King and a subiect be equall. And how this may be?

*the Resolutions.*

It is the kingdom of Christ vpon earth, where euery subiect is a spirituall king, partaker of Christs royall dignitie, and by his spirit subduing carnall lusts. Also in this kingdom an earthly king is no more accepted then a private man, with that God, who is no accepter of persons, *Rom. 6. 11.* yet for his office and power among men, farre aboute his subiects. *Rom. 8. 1.*

Enig. 201.

What kingdom is that which is in this world, and yet not of this world. And how this may be?

*Resolution.*

It is the spirituall kingdom of Christ ouer his Church, which is in this world, as touching the persons & subiects who inhabite heere in this world. but as touching the maner of government, that is not worldly as other king-

kingdomes, but spirituall as Christ the king is spirituall, rainging by his spirit and word ouer his people for spirituall ends.

*Ænig. 202.*

*What body is that wherof the members are distant from themselves, as farre as East and West, and from their head as farre and further then North and South, and how this may be?*

*Resolution.*

*True  
Church is  
vniuersall.*

It is the mysticall body of the Church, whose members are dispersed thorough the whole earth; And whose head is aboue in heaven, while shee wayfareth as a pilgrim in earth.

*Ænig. 203.*

*Who is that woman which in the time of Iohn the Euangelist, did reigne ouer the Kings of the earth, and sat vpon seauen hills?*

*Resolution.*

*False  
Church.*

*Vrbs sep-  
ticollis.*

It is the Citie of Rome to which many nations and prouinces were subdued, the Romans then being Lords almost of the whole earth) and which was situated vpon seauen mountaines or hills, which (as it is said) with their names

names are extant and known till this day. *Apoc. 17. 18.*

*Ænig. 204.*

*What beast is that, that hath seauen heads and ten hornes?*

*Resolution.*

The Romish ecclesiasticall estate, whose seauen heads are seauen hills, and the ten hornes are the severall Kings that gaine their riches and power to vphold it. *Apoc. 17. 9. 12.*

*Ænig. 205.*

*Who is that, that sitteth in the Temple of God, yet neither that Temple wherein he sitteth, nor him selfe, be any sound member of the Church of God?*

*Resolution.*

It is that Antichrist raigning where God once had his Temple and Church, which now through Idolatry and errors is become a cage of vncleane birds, the habitation of devils, the hold of all foule Spirits, aduersary to Christ and his Church. *Apoc. 18. 2.*

*Ænig. 206.*

*Where is the market, wherein wine, honey, and milke, are to be bought without money?*

*Reso-*

## Resolution.

The bene-  
fit of pub-  
like affem-  
blies.

It is the publike aſſemblies of the Saints, wherein the graces of the Spirit for their great ſweetneſſe and profit likened vnto wine, milke, and hony, are to bee had and obteyned freely from God, who takes nothing for them at our hands, howſoeuer his Sonne hath with a great price purchaſed them for vs.

## Enigma 207.

How may one be a Sheep, who neuer came in the ſolde?

## Resolution.

The elect  
children  
of Gods  
houſe.

The Elect not yet called are the ſheep of Gods purpoſe, who hath decreed to gather them by his word and ſpirit into the ſould of his Church, and to make them ſheep of his vocation. *Iohn 10.*

## Enig. 208.

What name is that, which none knowes ſaue he that receiues it?

## Resolution.

The called  
children  
of God.

It is the name of the child of God, *Apoc. 2. 17. 1. Iohn 3. 1.* or to be called the child of God.

## Enig. 209.

Ænig. 209.

How can a sister marry the brother,  
and brother marry to brother: yea and  
naturall mother to a naturall sonne, and all  
this without sinne?

Resolution.

Every one that doth the will of God, is vnto Christ as his brother and sister, yet linked to Christ by a spirituall mariage: whereby the Virgin Mary is espoused vnto Christ hir own naturall Sonne, to whom she is married (by faith) as all beleeuers be. *Their communion with Christ by SPIRIT.*

Ænig. 210.

How may one bee a mother that neuer  
had childe?

Resolution.

All the Godly, among whom many be childlesse, are vnto Christ as his mother dearly loued. *Christ's affection vnto them.* Math. 12.49.

Ænigma 211.

How may there be a mariage betweene  
the quicke and the dead?

Resolution.

Thus. the Elect which are dead to sinne through mortification, are married vnto Christ in heauen, *Spirituall mariage betweene them and Christ.* Rom. 7.4.

Ænig. 212. Christ.

## Ænig. 212.

*What creature is that, which is both in  
heaven and earth at once, and how this  
may be?*

## Resolution.

*How they  
are in hea-  
ven.*

It is the true beleever, who as touching his person is heere on earth, yet at the same time as touching his owne hope, and in Christ his head, hee is in heaven. Eph. 2. 17.

## Ænig. 213.

*What living creature is that, that is nei-  
ther plant, beast, woman, man, nor An-  
gell?*

## Resolution.

*They be  
new Crea-  
tures.*

It is the new man or new creature which liues vnto God. 2. Cor. 5. 16.  
Rom. 6. 9.

## Ænig. 214. 215. 216.

*How can one bee a King and haue no  
subiects to rule?*

*How may one be a Priest that is of no  
order?*

*How can one be a good Prophet, and no  
Minister?*

## Resolution.

*I  
Kings.*

Euery true Christian is a King to raigne ouer his lusts by grace, till he reigne



feigne with Christ in glory. And a  
 Prophet to teach himselfe and those <sup>2</sup> Prophets.  
 vnder his charge. And a Priest to <sup>3</sup> Priests,  
 offer spirituall Sacrifices, all the works  
 of his calling, acceptable to God  
 thorough Iesus Christ. 1. Peter 2. 9.  
 Apoc. 1. 6. Col. 3. 16.

Ænig. 2 17.

*What men are they who while they live,  
 neuer come to the age of men, and how?*

*Resolution.*

Christians which be men in yeeres, *They be  
 still vn-  
 perfect.*  
 yet so long as they live heere, neuer  
 attaine to the age of perfect men in  
 Christ, Eph. 4. 13. they daily grow to-  
 ward it, but are not of full age, till they  
 come into heauen.

Ænig. 2 18.

*Who is he that being but a meere man  
 is more excellent then the Angels?*

*Resolution.*

It is every good Christian, who by *More ex-  
 cellent then  
 the An-  
 gels.*  
 incorporation into Christ is become  
 his true member, flesh of his flesh, and  
 bone of his bone: which is a dignitie  
 and excellencie *deserved* to the very *deserved*  
 Angels, who are as seruants to mini-  
 ster vnto the elect, in this respect that  
 R they

they are one with Christ, and Christ one with them. *Hebr. 1. 14. & 4. 6. 7. 8. 16.*

*Ænig. 219.*

*Who is he that serues euery man, yet is not the seruant of any man, And how this may be?*

*Resolution.*

*Most free.* The godly Christian through loue is ready to doe seruice vnto euery one that needs him, *Galat. 5. 13.* yet will he not suffer his conscience to become seruant and bond to mens traditions. *1. Cor. 7.*

*Ænig. 220.*

*Who is he that lines in the world, and yet is none of the world, And how this may be?*

*Resolution.*

*Separate from the world by effectuall calling.* It is the child of God, who still remains in this elementary world, amongst men, till he be translated into the celestially world amongst the Angels; In the meane while, he is none of the vnbeleeuing world, out of which God hath singled him by an effectuall calling to Christ. *Iob. 15. 19.*

*Ænig. 221.*

*Ænig. 221.*  
*What Children bee they which neuer  
 had any Mother?*

*Resolution.*

They be the holy elect Angells,  
 who are the children of God, though  
 not by adoption; for they were neuer  
 out of fauour, yet by creation. *Iob 1.*

*Ænig. 222.*  
*What is that which makes things which  
 are not, to be?*

*Resolution.*

It is an effectuall calling by the spi- *Effectuall  
 rit, which maketh the elect, who were calling is a  
 not actuall members of Christ and new crea-  
 sonnes of God, to become such, as in tion.  
 the creation, things which were not  
 meere made to exist and bee in an in-  
 stant.*

*Ænig. 223.*  
*How came Christ to call sinners to re-  
 pentance, yet many which heard his call  
 did not repent?*

*Resolution*

The end of Christs comming it was *A newfold  
 effectually to call elect sinners, being calling.  
 changed by grace, and made obedient  
 to the voice of the Caller: whereas*

R 2

other

other sinners were generally and outwardly called by his word, without the quickning spirit of Christ to bowe their heart.

*Ænig. 224.*

*How can things which are not, confound things which be?*

*Resolution.*

*What persons for the most part called.*

When poore simple contemptible persons, which in common account are not, be called vnto Christ, and the wise, the rich, the noble of the world, (which onely are seeming to be something) be passed by: thus doth God by things which are not, confound things which are, making it appeare that the glorious things on which the world doteth, are nothing with him.  
1. Cor. 1. 26. 27. 28.

*Ænig. 225.*

*How may one haue eternall life before he comes at heauen?*

*Resolution.*

*Faith in Christ is the entrance to eternall life,*

Whosoever truly beleeueth God to be his God and Father in Christ, being also led by the spirit of Christ: he hath now the beginning of eternall life,

life, though he but a pilgrim heere on  
earth. Gal. 2. 5. last.

Ænig. 116. 117.

How may one be blessed who beleevues  
and sees not, yet beleevuing to see all one  
with seeing?

How can one walke by faith and not by  
sight, whereas faith is nothing but sight?

the Resolutions.

One who doth beleevue (though he  
never saw Christ with bodily sight) he  
is a blessed man, yet beleevuing is no-  
thing but a spirituall sight (faith being  
the eye of the soule, whereby we see  
God reconciled to vs by Christ), by  
which sight we walke now, not by im-  
mediate sight, such as Angells and  
Saints haue in heaven, which glorious  
sight shall dimme, or extinguish rather,  
the obscure sight of faith, which seeth  
thorough the Word and Sacraments  
(as spectacles) whereas there in hea-  
uen we shall see perfectly.

Ænig. 118.

Who is that, that makes things visible to  
be invisible, and things past and to come  
to be present. And how this may be?

R 3

Reso-

*Resolution.*

Office of  
Faith, with  
the force  
thereof.

It is a true and lively faith, to which God, and heavenly glory (things inviſible) doe after a ſort become viſible, being beleevued that they ſhall as certainly be performed, as they are certainly promiſed. Alſo in a wonderfull manner, both things paſt, as the worlds creation, Chriſts incarnation and paſſion. And things to come, as reſurrection, Iudgment, &c. are preſent to faith. *Heb. 11. 1.*

*Ænig. 229.*

*How may one at once both have faith and looſe it?*

*Resolution.*

Faith once  
had, neuer  
loſt.

A Chriſtian at once may have the gift or habit of faith, and yet looſe the feeling and ſome fruits for a time; as in *David* and *Peter*, who loſt confeſſion of Chriſt with boldneſſe, cleannelle and joy of heart, yet loſt not the grace of faith.

*Ænig. 230.*

*How can one ſee him that is inviſible, whom never man ſaw?*

*Resolution.*

Nature  
of faith.

God being an inviſible Spirit, maketh

keth himselfe seen vnto faithfull ones,  
and visible (as it were) in his word, sa-  
craments, works, and creatures. *Heb.*  
11. 27.

*Ænig. 231.*

*How is it that a beleuer still hungers  
and thirsts, yet true beleuers hunger and  
thirst no more? John 6.*

*Resolution.*

True beleuers, because their appre- *It refresh*  
hension and feeling is weake, hindred *on Christ*  
by sinnes and temptations, therefore *only.*  
they still thirst and couet increase of  
their faith to a more full enioying of  
Christ and his graces: wherein because  
they doe finde all soule contentment,  
and satisfaction, euen whatsoeuer be-  
longs to full happinesse, therefore they  
are said to thirst no more: for they  
rest in him onely, and seeke not for an  
other.

*Ænig. 232.*

*How may one beleene before he haue  
faith?*

*Resolution.*

He that out of an heart truly tou- *Least med-*  
ched for his offences, doth desire *sure of*  
through the holy ghost to beleue the *faith.*

R 4

forgiue-

forgiuenesse of them: such a one though he haue not that faith, which is in strong apprehension and act, yet he doth belecue in Gods acceptance, who in his children accepteth the desire for the deed. *Mat. 12. 20. Iob. 7. 37. 38.*

*Enig. 233.*

*Seeing doubting is contrary to faith, how can beleeuing and doubting meet both together in one person?*

*Resolution.*

*No Faith  
without  
doubting.*

Doubting being a fruit of vnbeliefe, is contrary to the nature of faith, (which is a certaine assent vnto the promises) yet it may stand with the infirmitie of faith, as in *Peter, Mat. 14. 31. why dost thou doubt o thou of little faith, doubting springs not from faith, but from weake faith.*

*Enig. 234.*

*If we be certaine of our saluation by faith, how are we bid to worke out our saluation with feare and trembling?*

*Resolution.*

*what feare  
is ioynd  
with faith,*

As a child may reuerence and feare his Father, of whose loue he is certaine-ly perswaded: so Gods child thinking vpon



upon his owne weaknesse, and the falls of others, may feare to offend God by falling to sinne, yet may bee certainly perswaded of his owne saluation, when he considers the infinite mercy, truth, and power of God. *Phil. 2. 12.*

*Ænig. 235.*

*If faith be but one, how is it written that righteousness is revealed from faith to faith?*

*Resolution.*

Faith is but one, as touching the kinde, author, object and end; yet this one faith hath sundry degrees and measures; righteousness is then revealed from one measure of faith to another, from a lesser faith to a greater, but not from one kinde of faith to another. *Rom. 1. 17. Eph. 4. 5.*

*Ænig. 236.*

*How one person, at the same time may be an enemy to God, yet loved of him?*

*Resolution.*

One that is an enemy actually by the guilt and corruption of sinne, wherein he stickes, being vnrregenerate, may at the same time be and is loved of

of God in his purpoſe and election.  
*Rom. 7. 10. & 9. 13.*

*Enig. 237.*

*How may it be that one ſhould marry  
 a Wife, and yet ſtill remain a Virgin?*

*Reſolution.*

*Faithfull  
 man a Vir-  
 gin.*

Hee that is married to a Woman,  
 yet is ſtill a Virgin, if his faith be kept  
 pure and vnſpotted. ſee 189.

*Enig. 238.*

*How may one be a man and a child at  
 once?*

*Reſolution.*

*Imperfect  
 in know-  
 ledge.*

One perſon at the ſame time may  
 be a man in yeeres, and a child in vn-  
 derſtanding, as *Nicodemus*, *Iohn 3.*

*Enig. 239.*

*Who was he that was a man the firſt  
 day he was borne. And how this may be?*

*Reſolution.*

*In ſome  
 more per-  
 ſect.*

*Paul* the Apoſtle in reſpect of his  
 great knowledg and ſtrength of grace,  
 which hee receiued in his new birth,  
 was a man, (not a babe) the firſt day he  
 was borne into the Chriſtian world.

*Act 9.*

*Enig. 240.*

*Who is he that is twice borne and thrice  
 dead,*

*dead, and how this may be?*

*Resolution.*

A regenerate man is borne of his *Regenera-*  
mother naturally, and the second time *tion.*  
he is borne of the Church spiritually:  
Also he is once dead in sinne by cor-  
ruption from *Adam*: The second time  
he is dead to sinne by mortification  
from the death of Christ: The third  
time dead to the world in the dissolu-  
tion of soule and body by the decree of  
God.

*Ænig. 241.*

*Who is he that is five times a childe and  
how?*

*Resolution.*

One that is regenerate, and lives till *Regenerate*  
hee bein great yeares, is a childe first *are children*  
by age, secondly by new birth, thirdly *many waies*  
in vnderstanding, if he continue weake  
in knowledge long time after he is new  
borne; fourthly in maliciousnesse, be-  
ing harmelesse as a childe, fifthly in  
yeares (as it is said) once an old man  
twise a childe.

*Ænig. 242.*

*Who is it that hath foure heades and  
but one heart, also two hearts and but one  
head*

*bead, and how this may be?**Resolution.*

- 1 A religious beleeuing wife hauing  
 2 but one naturall heart, yet beside her  
 3 naturall head, shee hath her husband  
 4 as domesticall or household head: her  
 King as politicall or ciuill head, And  
 lastly Christ her mysticall and spiritu-  
 all head.

- 1 Also a man that hath but one natu-  
 rall head may haue two hearts as hypo-  
 crites who are double minded, or as  
 the godly comming into the worde  
 with a heart of stone, and afterward  
 receiuing from grace a heart of flesh,  
*Ezek. 11. 19.*

*Ænig. 243.**If Gods promise be true why are seales  
added?**Resolution.*

*The vse of* Seales are added to the promise not  
*Sacraments* simply to confirme the truth thereof  
 which is more stable then heauen and  
 earth: but to help the infirmitie of our  
 faith, which needes strengthening a-  
 gainst doubts and feares of the flesh.

*Ænig. 244.**What is that which is called that it is  
not*

not, yet is that which it is called?

*Resolution.*

Sacraments be called by the name *They be* of things wherof they are sacraments, *misticall* for likenesse sake; yet are not the selfe *signes.* same things really, and substantially, but mystically and representitiuely, & by sacramentall vnion; as circumcisi- *Against transub-* on is called the couenant, which yet is *stantiation* not, otherwise then a misterie, because it is a signe of it; likewise water in Baptisme, Bread and wine in the Lords supper, are not properly that which they bee called, but they are it mystically by representation, and relation.

*Ænig. 245.*

*How may one be saued who is not Baptized?*

*Resolution.*

Baptisme sauerh onely as an instru- *Baptisme* ment, to assure saluation to them, that *how is sa-* be already saued by the couenant of *ueth.* grace; therefore it is not the want of Baptisme when it either not at all or not lawfully may bee had which hindereth saluation, but wilfull neglect or contempt of it.

*Ænig.*

## Ænig. 146.

*How may elementary water wash the soule, which is a spirituall substance?*

## Resolution.

*How it  
washeth  
the soule.*

Elementarie water washeth not the soule, by anie power in it selfe, or by any acte done about it, but by vertue of Gods ordinance and promise, the outward washing by water, it is an effectuall pledge, to the elect only, of that inward washing by the spirit, applying Christ vnto their iustification, *Matth. 3. 11. Tit. 3. 5.*

## Ænig. 247.

*If God doth onely forgive sinnes how doth Baptisme take away sinnes?*

## Resolution.

*How it  
forgiveth  
sinne.*

Baptisme forgiveth sinnes instrumentallie, as a Sacrament or seale, to certifie and confirme our minde, in the perswasion of forgiveness by Christ, but God forgiveth sinnes properly as an Author by his owne power, putting away from vs the guilt and punishment yea and the dominion of sin, through faith in the blood of Iesus Christ, *Psal. 71. 12. Rom. 3. Luk. 5. 11.*

Ænig.

*Ænig. 248.*

*What meate is that which is not diminished by eating?*

*Resolution.*

It is Christ Iesus whose flesh given, *Lords sup.*  
and blood shed for the world is the *per.*  
true meate of our soules, which being  
offered in the word and in the supper  
of the Lord is spiritually eaten, by in-  
finite beleeuers, and yet remaineth still  
whole and entire without diminution.

*Ænig. 249.*

*How can one eate which hath neither  
month nor stomacke?*

*Resolution.*

The faithfull soule doth eate so of- *How eaten*  
ten as it feedeth vppon Christ and yet  
is without fleshly teeth or stomach.

*Ænig. 250. 251.*

*How can Christ abiding in heauen bee  
their foode which are in earth?*

*How may a man eat mans flesh and  
drink mans blood without sinne?*

*The Resolutions.*

Though Christ in his manhood be *How Christ*  
in heauen, and the faithfull be abiding *becommeth*  
here on earth, yet by our faith recei- *our foode.*  
ving him as he is offered in the supper,  
the

the ſpirit conueying and applying him  
*Spiritually.* vnto vs, our bodies are not more truly  
 1. Cor. 13. fed with the meate which they take in,  
 12. then our ſoules be nourished with this  
 Math. 26. Spirituall manducation of Chriſt,  
 26. 27. 1. Cor. 11. whose fleſh to eate and drinke corpo-  
 24. rallie and naturally (as wee doe other  
*Against* food and as *Capernaïtes* dreamed and  
*corporall* as our *Papiſtes* fancie) is a horrible  
*eating.* ſinne;

*Enig. 252:*

*If faith it ſelfe be a worke, how is it  
 writtent hat we are not iuſtified by worke,  
 ſeeing we are iuſtified by faith?*

*Reſolution.*

*Iuſtification  
 by faith.*

Faith is a worke of the ſpirit and an  
 holy qualitie, as hope, loue, and repen-  
 tance be; but doth not iuſtifie any as it  
 is a worke or qualitie (for ſo it is weake  
 and spotted needing pardon) but as  
 an inſtrument appointed of God to re-  
 ceiue and applie Chriſt his perfect o-  
 bedience and ſufferings, vnto vs, for  
 our iuſtification before God, *Rom. 5.*  
*1. 11. Gal. 3. 14*

*Enig. 253.*

*Who was he that was thrife iuſtified,  
 and yet was iuſtified but once, and how  
 this*



*this may be? Resolution.*

It was *Abraham*, who at his conversion was iustified by faith in the promised seed. Secondly at the time when a sonne was promised vnto him in his old age, he is said to be iustified in beleeuing that promise *Genes. 15.* which was but a proceeding of his former iustification: Thridly it is written of him, that hee was iustified by that worke of offering vp his sonne, *Iames 2. 2.* which was but a declaration before men, that hee was a iust person, and his faith liuely, and not dead.

*Enig. 254.*

*How can the iustice of an other make vs iust, and yet the riches of an other cannot make vs rich?*

*Resolution.*

The perfect iustice of Christ is without vs sticking or inherent in his manhood, as the proper subiect thereof, and so it is the iustice of an other, yet being accounted vnto the elect, at what time they do beleue, it doth become their owne iustice by imputation, as verily as if themselves had kept the law, and fulfilled all righteousness

*Christ's iustice ours by imputation.*

*Rom. 4. throughout Ro. 10. 4.*

in their owne persons : whereas another mans riches being so another mans, as it is none of ours, it cannot make vs rich.

Ænig. 255.

*How may one which is a transgressor of the law, be perfectly iust while he liueth?*

*Resolution.*

No man  
righteous  
in Gods  
sight.

The godliest man that is, transgresseth the law in many things, and therefore can neuer be perfectly righteous in this life, by any righteousnesse of his workes; but Christ keeping the whole law perfectly, ( the grace of God imputing that perfect obedience to the beleeuing sinner ) hee is made the end of the law for righteousnesse vnto him, Rom. 10. 4.

Handradichen  
in Ierms

Ænig. 256.

*How was Abraham iustified by faith, if he was iustified by his workes?*

*Resolution.*

How workes  
do iustifie.

He was iustified by faith instrumentally: by his workes declaratiuely; or thus, his person was iustified by his faith, and his faith iustified by his workes: James 2. 18. that is made knowne to be a liuely faith.

Ænig.

*Ænig. 257.*

*How may one adopt sonnet which bath  
a naturall sonne, seeing adoption is found  
out for the comfort of childlesse men?*

*Resolution.*

Though God haue a naturall sonne  
(even Iesus) begotten of his substance;  
yet men being all by nature  
the children of wrath, he had no sons  
of our kinde, therefore of singular  
grace to vs, (not for comfort to him-  
selfe, who euer was delighted in his  
owne wisdom Pro. 8.) hee sent his  
onely begotten sonne to assume our  
nature, and by his willing subiection of  
the law, to purchase vnto vs the adop-  
tion of sonnes, Gal. 4. 5.

*Ænig. 258.*

*How can a faithfull man bee more sure  
that God is his father, then a naturall  
childe can be of him to be his father, whom  
he so calleth?*

*Resolution.*

That double witnesse of Gods spi-  
rit, and of their owne sanctified con-  
sciences assureth the faithful that God  
is their father, without faile, Rom. 8.  
16. whereas a naturall childe cannot

becertaine of his owne father in very infallible certainty.

*Ænig. 259.*

*What sonnes are they which come not to their inheritance before themselves bee dead, and how this may be?*

*Resolution.*

*Sonnes of  
God bee  
heires.*

The adopted sonnes of God they be heires by hope, yet do not in their owne person enter vpon their reall and full possession of their inheritance till they be dead, *Rom. 8, 24. 25.*

*Ænig. 260.*

*How may an inheritance bee parted amongst many, yet not be diminished by such distribution?*

*Resolution.*

*Inheritance  
of heauen  
hath perfe-  
ction with  
differences  
in degrees.*

The heauenly inheritance is distributed to innumerable children, yet no way lessened and impaired by such partition, neither haue any of the heires the lesse, by that which others do inioy. Also such as haue the least portion want not, and such as haue the greatest haue none over plus; for all haue perfection. Euen as many vessels cast into the sea, being vnequall measures, yet every one is filled full.

*Ænig:*

Ænig. 261.

How is there one spirit of bondage, another spirit of adoption, yet the holy spirit is but one?

Resolution.

Bondage and Adoption bee but divers affectes of one spirit, working diversly, in the law, too terrifying, in the Gospell too comforting, *Rom. 8. 15. 2. Cor. 3.*

*Adoption  
an effect of  
the spirit.*

Ænig. 262.

What is that, that is both kept and given at once?

Resolution.

Christ giueth the title of sonnes to the faithfull yet himselfe still keepeth it. Also the right of heaven hee so keepes, as yet he hath by gift bestowed it vpon his members: who in way of thankfulnessse for their sonneship and inheritance doe giue to him againe themselves and all their graces which neuer the lesse they do keepe still.

*The dutie  
of adopted  
sonnes.*

Ænig. 263.

How may the childe of Adams be certaine that he is the childe of God?

Resolution.

By their faith and the fruits thereof

*Certainty  
of adoption*

inward and outward, See 258.

Enig. 264.

*If the faithfull bee ſonnes and heires,  
how is it that they are persecuted and con-  
temned as Vaffals and Outcaſts?*

Resolution.

*Adopted  
oueruly  
afflicted.*

Through the malice of Sathan & wicked men, who neither know them nor God their father, but hate God in them and them for his ſake, who per-mitteth his children to bee abuſed by the world, becauſe it makes for their preſent triall, and for the increaſe of future glorie, 1. *Joh.* 3. 1. and 1. *Pet.* 1. 6. 7. *Rom.* 8. 18.

Enig. 265.

*Seeing the ſpirit of feare is contrarie to the ſpirit of adoption, how then can they feare which are once adopted?*

Resolution.

*Free from  
ſlauiſh  
feare.*

Adopted children of God feare not now with a ſeruile feare of puniſhment only, as ſlaues their Lords, or malefa-ctors their Iudge; this feare is expelled by faith: but they do ſtill feare the diſpleaſing of God, with a child-like reuerence out of a louing affection to God as vnto a father, *Pſal.* 13. 4. they feare

feare transgression rather then condemnation.

*Ænig. 266.*

*How can they be said to bee reconciled unto God, whom God did alwaies love?*

*Resolution.*

The elect were euer loued of God, in his eternall decree, and purpose, yet, being by *Adams* disobedience imputed, and their owne naturall corruption, together with the fruites thereof, become enemies to God, and hee to them, (sinne hauing made a separation) they are actually reconciled being loued indeed, when by their faith they doe laie hold on the death of Christ for remission of sinne and haue the image of God restored by the spirit of sanctification, *Rom. 5. 7. 8. 9.*

*Reconciliation.*

*Ænig. 267.*

*What is that which at once is both olde and new, and how?*

*Resolution.*

The soule of an elect man by grace of sanctification is renewed to the likeness of God, in righteousness and true holiness, yet still retaineth much oldness of corruption, new it is then

*Sanctification.*

by reigning grace, and old it is by remaining sinne, *Rom. 7. 23. 24. 25.*

*Enig. 268.*

*How may one at once be both perfit, and vnperfit?*

*Resolution.*

*It is vnper-  
fect.*

The Saints be perfit by imputation of Christs perfection; Also in respect of their sincere desire to please God, and of their endeavour toward a ctuall perfection, yet in respect of their manifold wants and sinnes, the best men are still vnperfect, *Phil. 3. 12. 13.*

*Enig. 269.*

*How may one and the selfe same person be all flesh and all spirit at once?*

*Resolution.*

*It is a total  
change.*

The childe of God because hee is sanctified, throughout in all parts, therefore is all spirit: but because his sanctification is not perfit in degree, therefore he is also all flesh; spirit and flesh, grace and corruption, being so mixed together in the whole man as wine and water in a cuppe, or as light and darkenisse in the aire at the break of the day, *Rom. 7. 14. 15. 16.*

*Enig.*



**Enig. 270.**

*Who is he that hath two bodies and two spirits at once, yet is but one man, and how this may be?*

*Resolution.*

A truly sanctified person, hath one body of flesh, another of death *Rom.* <sup>But not absolute,</sup> 7. 24. Also he hath one spirit which is his soule, and the holy spirit whereby he is led, *Rom.* 8. 1.

**Enig. 271.**

*Who is he that at once is both free and bound, and how this may be?*

*Resolution.*

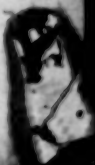
Euery Saint is free both from the *The end of* curse and power of sinne the bondes *sanctification,* whereof are broken in his new birth, yet he is bound still to serue God his Creator, and redeemer in newnesse of life, *Rom.* 7. 6.

**Enig 272.**

*How may one man at once be both vnder grace and vnder the law, and yet bee that is vnder grace is not vnder the law?*

*Resolution.*

One man at once may both be vnder *Free from* grace, and vnder the instruction *the law.* and regiment of the law. Yet whoso-  
euer



euery is vnder grace, at the ſame time he is not vnder the malediction and irritation of the law, but is freed from it, as it is the ſtrength of ſinne, and accuſeth euery ſinne. *Rom. 6. 14. & 7. 4. 5.*

*Ænig. 273.*

*How may one lawfully kill himſelfe?*

*Reſolution.*

*Mortification,*

(*Himſelfe*) in Scripture ſignifieth the corrupt luſts of our reaſon and will, which may lawfully be killed by mortification, *Col. 3. 5.* but (*himſelfe*) that is, his perſon, he muſt preſerue and cheriſh. *Eph. 5.*

*Ænigma 274.*

*How may one both loue himſelfe and deny himſelfe at once?*

*Reſolution.*

*Deniall  
of a mans  
ſelfe.*

Thus. One may loue his perſon which is himſelfe, and deny his euill affections, which are (as himſelfe) at one time.

*Ænig. 275.*

*How may it be that one ſhould ſinne no more while he liues, And yet there is no man liuing which ſinneth not?*

*Reſolution.*

*Buriall of  
ſinne.*

He may be ſaid to ſinne no more, who

who earnestly striveth against his sin,  
to weaken and keepe it vnder, and in  
whom the desire and pronenesse to  
sinne is corrected by grace; such a one  
by reason of his affection would not  
sinne; and by reason of his strife a-  
gainst sinne, he sinneth lesse then he  
was wont to doe, daily casting new  
mould vpon his sinnes to bury them.

*Ænigma 276.*

*How is it that sinne doth still liue in vs,  
if sinne be dead in vs and we dead in it?*

*Resolution.*

It fareth with sinne in a truly sancti- *Mortified*  
fied person, as it fareth with a souldier, *in part.*  
that hath taken a deadly blow, yet still  
mooues and stirs; or with a sick man,  
who still liues, yet hath a deadly vnre-  
coverable disease: likewise sinne in  
the godly hath by mortification taken  
a deadly wound, and can neuer reco-  
uer his former strength, yet is still a-  
liue, moouing and tempting vs to  
breake Gods law. *Rom. 7. 22.*

*Ænig. 277.*

*How may one bee raised from death,  
whiles he is aliue?*

*Reso-*

## Resolution.

Reſurre-  
ction to  
newneſſe  
of life.

From the death of ſinne the Elect are raiſed by Chriſt, ( euen while they are alieue in the fleſh ) to walke in newneſſe of life, *Rom. 6. 4.* this is the firſt reſurrection.

## Enig. 278.

How may there bee in one man both peace and warre at once?

## Resolution.

Spiritual  
Combat

Peace with God, warre with his luſts, *Rom. 5. 1. & 7. 22.* as the wicked haue peace and league with their ſins, but warre with God at one time.

## Enig. 279.

How may one at once both worke and fight?

## Resolution.

is Conci-  
muall.

The true Chriſtian doth at once both performe the worke of his calling, and fight againſt the hinderances, whereby the world, ſinne, and Satan. would withdraw him from his worke, or discourage him in it, as Iſraelites in building Ieruſalem.

## Enig. 280.

How may hee ſay, who ſhall free mee from ſinne, who is already freed from the Law?

Reſo-

*Resolution.*

One who is in part freed from the tyrannic of sinne, may desire and long to be perfectly freed. *Rom: 7.24.* *It is his-  
some.*

*Ænig. 181.*

*How may one repent before he have re-  
pentance?*

*Resolution.*

The child of God hath a sound purpose and desire to repent, which with God is accepted for repentance, before he hath the power and grace of repentance, so he repents in will, ere he hath actuall repentance wrought in him. *Least de-  
gree of re-  
pentance.*

*Ænig. 182.*

*How may one have repentance without  
repentance?*

*Resolution.*

When one hath true repentance wrought in him, whereof he never need to repent him, because it springs out of a godly sorrow for sinnes, and tends to saluation: then hath hee repentance without repentance, 1. Cor. 7.10. for he never repenteth him that he hath repented. *Repentance  
a great  
blessing  
of God.*

*Ænig.*

## Ænig. 283.

*How may one confeſſe and leaue his ſin,  
yet not repent?*

*Reſolution.*

*How true  
repentance  
distinguish-  
ſhed from  
false.*

If his confeſſion be hypocritically,  
from ſtinge of conſcience, or perforce,  
and not out of diſpleaſure of heart for  
ſinne, and hope of forgiuenesse tho-  
rough Chriſt, and that he leaue his ſin  
touching the act, becauſe he lacks oc-  
caſion or ſtrength to do it, not in affe-  
ction, becauſe he hates it: ſuch con-  
feſſion and leauing ſinne, argueth no  
ſound repentance.

## Ænig. 284.

*How may the children of the kingdome  
be caſt out, and harlots enter in and be  
ſaued?*

*Reſolution.*

*Repentance  
giuen to  
great ſin,*

Such as be children of the kingdome  
by ourward couenant and profeſſion  
onely, as proud Iewes were, being with-  
out faith and repentance, ſhall be caſt  
out and reſuſed, when beleeuing peni-  
tent harlots, ſhall be receiued vnto ſal-  
uation.

## Ænig. 285.

*How can there be in this liſe a righte.*

one person, who needs no repentance?

*Resolution.*

If we speake absolutely, there cannot be any such righteous person; but there is, if we speake comparatiuely, for one who hath already repented, departing from his sinnes, and hauing made good proceedings in a righteous course of life, hauing done many good works, hath not such neede of repentance, as one that goeth still astray, being dead in sinnes and trespasses, or that is newly turned. Also one that thinks himselfe to bee righteous without fault, in his owne opinion, needs no repentance.

*All men need repentance, but not all alike.*

2

*Enig. 286.*

*Seeing repentance is a grace hidden in the heart, how can the Angels who know not our hearts, ioy at the conversion of sinners?*

*Resolution.*

Angells, by outward signes, and effects, doe obserue and know the inward conversion of our hearts, and do ioy therein, because it turnes to the honour of God, to the increase of Gods kingdom

*Repentance is the ioy of Angels.*

kingdome (which they greatly loue.) Also they delight in the good of all elect persons, who together with them, make vp one glorious Church in heauen. *Luk. 15.*

*Ænig. 287.*

*How may one liue in a grosse sinne till death, and yet be saued; and another doing so shall not be saued?*

*Resolution.*

*Generall  
Repentance  
sufficient  
for secret  
sinnes.*

If it be his secret sinne, which he doth not know and marke to be a sin, (such as the polygamic of the Fathers, and fornication amongst the Corinthians, and vsury in England were thought to be) he that repented not of such sinnes particularly, may be saued, so hee doe repent generally; whereas another living in such a sinne, against the light of his conscience, cannot be saued without a speciall repentance for it. *Luk. 13.3.*

*Ænig. 288.*

*What is that, without which we cannot be saued, yet is no cause of our saluation?*

*Resolution.*

*Good  
works na-*

*It is good works, which be no cause of*



of our saluation, and yet the elect <sup>necessary to</sup> which are of yeeres, if they haue space <sup>saluation.</sup> and time to do them, cannot be saued without them, for they are the way to the kingdom, though they be not the cause of reigning.

*Ænig. 289.*

*To what purpose is it to do good works, yet wee are neither iustified nor saved by them?*

*Resolution.*

God works, though they cannot <sup>They serve</sup> merit our saluation, being both vnper- <sup>so many</sup> fect and spotfull, yet are we bound to <sup>good pur-</sup> do them, to obey the commandement <sup>poses.</sup> of God, to glorifie the doctrine and name of God, to edifie our brethren, to witnesse and assure our owne faith and election, and finally, to stop the mouthes of the wicked. Also to edifie the weake.

*Ænig. 290.*

*How can our good workes please God, seeing they haue in them such wants and spots as God hateth?*

*Resolution.*

As good works come from our faith <sup>How they</sup> and be fruits of Gods spirit, so they please God, <sup>please</sup>

T

please God, by the intercession of Christ, couering the defects and stains of our workes, by the mantle of his death and righteousnesse.

*Ænig. 291.*

*If heauen be freely giuen for the merit of Christ, how is it then the reward of good works?*

*Resolution.*

*Heauen a  
freereward  
of good  
works.*

Though heavenly happinesse bee freely giuen as the purchase of Christs passion, yet because it is giuen in the end of our life after the workes done, (as a recompence vseth to be giuen to labourers in the end of the day,) hence it is in Scripture called a Reward, not of debt, as due to our worke, but of free fauour, the better to encourage vs to our worke. *Matth. 5.*

*Ænig. 292.*

*How is it that no man did euer see the Father, and yet he that seeth Christ doth see the Father?*

*Resolution.*

*God is to  
be known  
by Christ.*

No man did euer see the Father immediately, because the brightnesse of his Maiestie cannot bee endured by any mortall creature: but God being  
in

in himselfe invisible, became after a  
sort visible in Christ, whose doctrine,  
life and miracles, be as it were an image  
or looking glasse, wherein to behold  
the diuine truth, power, bounty, mer-  
cy, and goodnesse.

Enig. 193.

If in heauen we shall see God as he is,  
and know him as we are knowne, how is it  
written, that then our knowledge shall  
cease?

Resolution.

In heauen our knowledge shall bee  
perfect, and immediate by the vision  
of God himselfe, and therefore such  
meanes as wee haue heere of getting  
knowledge shall cease; no books, no  
ministerie, no doctrine, &c.

Enig. 194.

How is it eternall life to know God and  
Christ, and yet many shall perish which  
know God and Christ?

Resolution.

It is the beginning of eternall life,  
to know God and Christ, by the spe-  
ciall knowledge of faith, begetting in  
vs affiance and loue in God: therefore  
such as know God and Christ, and yet

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doe

do perish, it is because their knowledg is generall, and empty of confidence and loue.

Enig. 295.

*How may it be that one shall not see, that which he doth see?*

*Resolution.*

*Practike  
knowledg  
is best  
knowledg.*

That which one doth see spiritu- ally, it may be he shall make no vse of it to himselfe; and then hee were as good not to see it at all?

Enig. 296.

*How may it be that darknesse shall in- crease by light?*

*Resolution.*

*Knowledge  
without  
practise is  
fearefull.*

When such as are enlightened to knowledg, do not walke in that light, but sin against the will of God, which they know; that light in the end in- creaseth darknesse, and leads to eter- nall darknes: as in the Pharisees, who persecuted Christ against their know- ledge. see Heb. 6.4.5.6.

Enig. 297.

*How may he that knowes little, haue more knowledge then hee that knowes much?*

*Reso-*

*Resolution.*

He that hath litle knowledge with good affection and care, to doe what he knowes, hath more true knowledge, then he which knoweth much, and doth not practise; a litle actiue knowledge, is worth much contemplatiue knowledge, which is idle and vnfruitfull. 2.Pet. 1.5.6.7.

*Enig. 298.*

*How may there be a learned Ignorance, and an ignorant knowledge?*

*Resolution.*

When we are willingly ignorant, of that which God would not haue vs know; this is a learned ignorance, as it is a blockish knowledge, when wee are curious to vnderstand things hid from vs, or when we do not apply our knowledge to practise.

*Enig. 299.*

*What is that which a man may deale and giue out to others, yet himselfe not onely still keep it, but haue the more of it. And how?*

*Resolution.*

It is knowledg of heauenly things, which the more we communicate and  
give

giue out to others, the more we haue of it, seeing it increaseth by vse, as it is written, *to him that hath it shall be giuen?*

*Ænig. 300.*

*How may that which is grace, be an occasion of great sinne?*

*Resolution.*

*Knowledge abused, an occasion of sinne.*

If the grace of God be turned into wantonnesses, as in those who abuse the knowledge of Gods mercies vnto libertie in sinning: grace generall by abuse of it is the occasion of sinne.

*Ænig. 301.*

*How may men prooue wise, while they become fooles; and prooue fooles when they become wise?*

*Resolution.*

*Who bee truly wise.*

Such as become fooles in themselves, laying aside all opinion of their owne wit in matter of saluation, giuing ouer themselves wholly to bee gouerned by Gods word; these prooue wise vnto God, as they which are wise in their conceit, thinking their owne discretion sufficient to guide them, proue fooles before God.

*Ænig. 302.*

*How can a meere man that is beere on earth*

earth, be at the same time in heaven?

*Resolution.*

By christian hope, whereby he so <sup>Hope.</sup> certainly looks for possession of heavenly blisse, as if already he had it: for we are saved by hope. *Rom. 8.*

*Ænig. 303.*

*Seeing by faith we see our inheritance, how then can we hope for it, for hope is of a thing not seen?*

*Resolution.*

By faith we have a spirituall sight of <sup>How is</sup> our heavenly inheritance, in that we <sup>differs</sup> beleue the promise of it, yet wee doe <sup>from faith.</sup> hope for it, because we have not a present bodily sight and enioying of it; hope lookes for the effect of the promise, faith to the truth of it.

*Ænig. 304.*

*How may one at once beleue both vnder hope and aboue hope?*

*Resolution.*

One may at once beleue vnder the <sup>Hope aboue</sup> hope of God, and aboue the hope of <sup>hope.</sup> man: despayring in respect of mans reason or humane helps, yet hoping well because of Gods promise and power, as *Abraham* did, *Rom. 4.* who

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from

## Mysticall Cases and

from barren *Sarah* could not hope for a Sonne, whom yet he hoped to haue, because God had promised.

*Ænig.* 305.

*How are we saued by faith only. And yet it is written, that we are saued by hope?*  
*Rom. 8.*

*Resolution.*

*How saued  
by hope.*

We are saued by faith, as the onely instrumentall cause: And by hope we are saued, because yet we enioy not the saluation which wee beleue, but by hope look only to possesse it one day.  
*Rom. 8.*

*Ænig.* 306.

*How is it written that hope maketh not ashamed, and it is an anchor: And yet many there be, which say they hope to be saued, who are still wauering, and doe neuer attaine the end of their hope?*

*Resolution.*

*Hope ashamed  
meth not.*

It is Christian hope springing from God, and grounded on Gods mercy and truth which confoundeth not; other hope is no more hope than a dead man is a man.

*Ænig.* 307.

*How may one doe well, who doth not  
loue*



done till he be loved, and another if hee do  
so, shall do ill?

Resolution

The elect being first loved of God in Christ, and having that love shed abroad in their hearts through the holy Ghost, are thereby moved to love God againe, wherein they doe well, according to that that is written. 1. Iohn. 4. We love God because hee first loved vs. But a wicked man who doth therefore love his neighbour, onely because hee was prouoked by some former love, and doth not love God but in respect of some precedent, temporall blessings, herein doth ill, not louing purely.

*Our love of  
God springs  
from his  
love to vs.*

Ænig. 308.

What gift is that that is both greater  
and lesser then faith, and how this may be?

Resolution.

It is love which is greater then faith, First because it extends further, embracing God, angels, and men, both good and bad men, whereas faith lookes on God only vpon whose promise it leaneth. Secondly love is not only of larger extent, but of larger lasting

*Love lesser  
then faith,  
being an  
effect of  
faith.*

*2<sup>d</sup> This* laſting and continuance then faith, which ceaſeth when the thing beleeued is enioyed, whereas loue remaines in heaven after this life; howbeit loue is leſſer then faith, becauſe it is the daughter and fruit of faith, hauing no commendation or force but from faith which alone doth carry vs to Chriſt: and gets vs iuſtified and ſanctified by him. A thing which loue cannot doe.

*this rem  
confuſed.*

*Ænig. 309.*

*How doth loue drive out feare, yet the feare of the Lord abides for euer?*

*Reſolution.*

*Loue mixt with child-like reuerence.* Loue drives out of the heart ſeruile feare wherby God is feared as a Iudge for puniſhment ſake; but the filiall and chaſt feare of the Lord whereby hee is feared as a father and ſauour, this feare abides for euer as a companion of godly loue.

*Ænig. 310.*

*How may one at one time both forſake that which he hath, and haue that which he forſakes?*

*Reſolution.*

*For loue of* He may forſake it in affection, being

ing readie to leaue life, substance and <sup>Christ all so</sup> all for Christ if neede' bee. And yet <sup>be forsaken</sup> haue all these still in possession.

Enig. 311.

How may a Christian so esteeme the least of Gods earthly blessings, as to thinke himselfe lesser then it, yet ought so to contemne the greatest of them, as to iudge them losse and dunge.

Resolution.

In regard as they are loue tokens, <sup>How earthly things to be loved vnder Christ.</sup> and fruites of our redemption by Christ, lent vnto Christians for comfort of this pilgrimage, they ought highly to esteeme the least, yet when they come in comparison with the excellent knowledge of Christ, and with heavenly glory, they may contemne them, and account them vile as dunge.

Enig. 312.

Seeing we are commanded to honour our parents, how may we hate them without sinne?

Resolution.

When our Parents come in comparison with Christ and his Gospell, in <sup>Parents lesse to be loved then Christ.</sup> this case it is no offense to hate them, that is to loue them lesse then Christ, for

for naturall affection must giue place  
to godlinesse but simplicite to hate them  
is a gricuous sinne?

*Ænig. 313.*

*How may one worship the true God, yet  
haue many Gods at the same time?*

*Resolution.*

*Idolatry to  
loue ought  
more then  
Christ.*

If he worship the true God in pro-  
fession, yet giue away his heart to  
riches, pleasures and other earthly  
things; for this is spirituall idolatry,  
so many things we make our Gods as  
we loue and feare about God.

*Ænig. 314.*

*How may two feare both one God, and  
the one doe well the other ill?*

*Resolution.*

*True feare  
of God.*

If the one feare him for his good-  
nesse, and mercie sake, because hee  
would not offend him by sinne, and  
the other feare sinning, in respect of  
the euill and torment following sinne.  
This latter feareth amisse, while the  
former feareth a right.

*Ænig. 315.*

*How may one at once both feare and re-  
ioyce, or how reioyce in trembling?*

*Resolution.*

*Resolution.*

First in respect of diuers obiectes, *Gods children as the women at the Sepulcre, feared at the sudden and glorious apparition of an Angell, but were ioyfull to see and heare that Christ was risen ;* secondly the godly do all their duties to God with ioy and chearefulnesse in respect of Christs mediation, & Gods acceptance: yet not without feare and reuerence in respect of Gods awfull Maiestie, and least by their owne infirmitie, duty bee not done as it should, *Psal. 2. 11.*

*Æng. 316.*

*What is that, that is so stronge as can overcome the mightie God, and how this may bee?*

*Resolution.*

It is praier, faithfull, seruent, & humble, which after a sort causeth the mightie God to yeeld vnto it, hindring many his iudgementes, and pulling downe many benefits vpon them, as is to be seene in the example of *Moyes Exod. 32.* and *James 5.* in the example of *Elias* praying for raine. *Humble prayer.*

*Ænig.*

## Ænig 317.

*What is that, that ſpeedes not when it ſpeedes, and how this may be?*

## Reſolution.

*It is al-  
waies heard*

It is godly prayer which though it alwaies obtaine not that it doth aſke for, yet it doth ever obtaine ſome thing better for vs, as the lame man in *Act. 4* though he miſſed the almes he begged, yet he got his ſtrength which he aſked not; ſo many afflicted with pouertie, ſickenelle, paine, temptations, or otherwiſe, are denied that reliefe they craue, yet haue inward graces & comforts given them, which haue more benefit for them, 2. *Cor. 12.*

## Ænig. 318.

*What Meſſenger is that that is ſwifter then the Angels, And how this may be?*

## Reſolution.

*A ſpeedie  
Meſſenger.*

It is true praier which ſometime in a moment both carrieth our minde to heauen and brings vs backe an answer, *Dan. 9. Act. 10. 4.*

## Ænig. 319.

*How will God haue no beggers in Iſrael yet in Iſrael there is nought but beggers?*

## Reſolution

Resolution.

It is Gods will to haue the poore so  
relieued and kept to worke as no man  
through extreame bodily want should  
be driuen to begge of another, making  
beggery his profession or trade of life:  
yet in Israell (that is in the Church of  
God) all be full of beggerie in respect  
of spirituall wants, whereof the supply  
must howrely bee begged of God in  
Christs name.

*It must  
come from  
a feeling of  
our spiritu-  
all beggary.*

Enig. 320.

How may one make a stronge crye, and  
not yet open his mouth?

Resolution.

As *Moyse* at the red sea cried vnto  
God by the inward sighes of his heart,  
and yet he spake neuer a word, the like  
did *Annab* 1. *Sam.* 1. the like do all the  
Saints sometimes *Rom.* 8. 26. these  
secret and silent groanes of a renewed  
heart are loude cries in Gods eare.

*There is in-  
ward men-  
tall prayer.*

Enig. 321.

How is it true that they that call vppon  
the name of the Lord shall be saved, and  
yet many shall say Lord, Lord, that shall  
not enter into the Kingdome of heauen?

Resolution



## Resolution.

Vocall  
prayer.

All that call vpon the name of the Lord, by the prayer of liuely faith shall bee saued eternally: others that professe him outwardly and pray with their lippes only, haue no promise of saluation made vnto them.

Ænig. 322.

*How may one as bare Lazarus make all Gods children both rich and poore, be holden to him?*

## Resolution.

By prayer  
the poore  
profit the  
Rich.

By his earnest and deuout supplications made to God for them, *Luk. 16. 9.* rich bee more beholding to godly poore, then the poore to the rich.

Ænig. 323.

*What is that, that ouercomes by yeelding, and how this may be?*

## Resolution

Patience.

Patience by bearing and forbearing, overcommeth and gets the victorie of the fiercest minde.

Ænig. 324.

*What is that that maketh heauie things become light, and how this may be?*

## Resolution.

Relieves our  
miseries.

It is Christian patience which easeth the



the burthen of affliction, by willing  
and constant suffering, 2. Cor. 4. 17.

*Ænig. 325.*

*What vertue is that that maketh one  
likest to Christ and unlikest to Satan?*

*Resolution.*

It is Christian humilitie, *Phil. 2. 5. Humility.*  
none so humble as Christ, none so  
proude as the Deuill and Antichrist  
his eldest childe.

*Ænig. 326.*

*Who was he that was one of the chiefest  
sinners at that time, when hee was one of  
the chiefest Saints, and how?*

*Resolution.*

The Apostle Paule in sence of his *Springes*  
owne vnworthinesse felt himselfe the *from fee-*  
ringeleader of offenders and so hum- *ling of un-*  
bly confessed himselfe, yet through *vilenesse.*  
Gods grace at the same time was a  
principall Saint and a chiefe builder in  
Gods Church, 1. Tim. 1. 15.

*Ænig. 327.*

*What is that that flies from men that  
followes after it, and followes him that flies  
from it, and how this may be?*

*Resolution.*

It is glory and praise amongst men, *The humble*  
*are exalted.*  
which

which followes the humble that neglect it and flies from the proude that catch at it.

*Ænig. 328.*

*How may two go both together into the temple to pray, the one be heard the other refused?*

*Resolution.*

*Praiers of  
the humble  
accepted.*

A humble sinner, and a proude Iusticiarie, both praying together, the one is filled with good things, and the other is sent away emptie, *Luk. 18.* in the example of Pharisee & Publican.

*Ænig. 329.*

*How is the Saboth day sanctified of God, yet we may not account one day holier then another?*

*Resolution.*

*Sabbath  
holý.*

Not in respect of the day, but of the vse and ende, which is his owne holy service, all daies a like for the nature of the day, not for the worke done in the day.

*Ænig. 330.*

*How is it a sinne to be zealous, yet wee are commanded to be zealous?*

*Resolution.*

*True Zeale.*

To be zealous without knowledge

is a sinne, wise and godly zeale is a speciall Christian vertue, *Rom. 10. 2. Rom. 3. 19.*

*Enig. 331.*

*How is it that God abhorreth the sacrifice which him selfe hath commanded?*

*Resolution.*

First if it be not offered in faith and repentance, *Esay 1.* Secondly when it is duly offered yet never so respected of God, as is a broken and contrite heart, *Psal. 51. 16.* It is a comparatiue speech like to *Hos. 6.*

*A broken heart better then Sacrifice.*

*Enig. 332.*

*How may one loue God with all his heart, yet is bound heartily, to loue his neighbour?*

*Resolution.*

If our neighbour be loued for God, in him, and after him, then is God neuer the lesse loued with our whole heart, which still cleaves wholly to God, and is not deuided between God and man: but if man bee not loued at Gods commandement, and to his glory, then the heart is parted.

*Our neighbour to be loued for Gods sake.*

*Enig. 333.*

*How is loue the bond of perfection, amongst*

*mongst those as bee vnperfitt?*

*Resolution.*

*Brotherly  
loue the  
bande of  
perfection.*

Because it fastneth men one to another, and linketh all duties together, (as things are knit together with a band) whereby men become the stronger against euils & enemies, yet themselves still vnperfitt, because they lacke fullnesse of Grace and Charity.

*Ænig. 334.*

*How is selfe-loue a fault, yet we are  
commanded to loue our neighbours as  
our selues?*

*Resolution.*

*The loue of  
a mans selfe  
is the pa-  
terne of a  
mans loue  
to others.*

Selfe loue is a fault if wee loue our owne corrupt reason and will, or if we loue our person with an ill grounded loue, but it is a vertue for a man to loue himselfe (that is) his body and his soule with a right ruled loue, and thus we are commanded to loue our neighbour.

*Ænig. 335.*

*What thing is that which is both ours,  
and not ours, and how this may be?*

*Resolution.*

*Loue makes  
all things*

Our worldly substance and our spirituall graces, are ours in respect of propriety,

propriety, and not ours in respect of <sup>common</sup> use. For wee are bound to communi-<sup>for use.</sup> cate vnto others as wee are able, or as they haue neede, *Act. 11. 29. 30.*

*Ænig. 336.*

*What is that which makes things proper to be common, and cannot make things common to be proper, and how this may be*

*Resolution.*

It is true Christian charity which makes such giftes wherof we our selues <sup>It cannot make things common to be proper.</sup> are the proprietaries, to bee common in use for the weale of other, whereas on the contrary, Christ with his merits, the word and Sacraments which bee common to all, it cannot make proper to any.

*Ænig. 337.*

*How may one with charitie curse others, seeing we are commanded to blesse and pray for our enemies?*

*Resolution.*

The Prophet *Dauid* out of the spirit of prophesie denounced curses and execrations to the publicke desperate enemies of the Church, without the breach of charity, which it were not lawfull to doe vnto our private ene-<sup>It laues private enemies.</sup>

mies, whom wee are bound to blesse & pray for, *Luk. 6. 27. 28.*

*Ænig. 338.*

*What debt is that which is daily paid and yet is still due, and how this may be?*

*Resolution.*

*It is a debt  
alwaies due*

It is the debt of naturall and Christian loue which though wee doe pay hourelly, yet wee are neuer discharged of it whiles we liue, *Rom. 13. 9.*

*Ænig. 339.*

*How may one both loue and hate the same man without sinne?*

*Resolution.*

In diuers respects, as to loue his person because hee is a Creature, a member of Christ; and to hate his sinnes and infirmities, as we may not loue the vices for the persons sake, so neither to hate the person for the vices sake, but to pittie the man, when wee of hatred pursue his euils.

*Ænig. 340.*

*How may one haue sixe fathers and three mothers at once lawfully?*

*Resolution.*

*Princes,  
Magi-*

Euery true Christian hath God a father by Grace, man a father by nature

ture, the magistrate a father by office, <sup>states pass</sup> the Minister a spirituall father to be- <sup>sons, &c.</sup> get him to God, his Ancients fathers <sup>be fathers.</sup> by age. Also he hath beside his natu-  
rall mother a ciuill mother which is  
the common wealth, and a spirituall  
mother which is the Church.

Ænig. 341.

*What is that, that makes a difference  
amongst equals?*

*Resolution.*

All Christians bee equall by creati-  
on, and profession; yet authoritie and  
giftes puts difference betweene them; <sup>Differences  
of degrees  
amongst  
Christians.</sup>  
whence it is that some commande as  
Superiours, some obey as Inferiours,  
againe such as be of equall authority,  
yet may bee differing in pietie, some  
gouernors being more godly then o-  
thers.

Ænig. 342.

*How may one honor another which is  
farre inferiour to himselfe?*

*Resolution.*

There is an honour and reuerence <sup>Honour due  
to our in-  
feriours.</sup>  
due euer from rulers to subiects, from  
parents to children, from masters to  
seruants, from Pastors to the people,  
every

every one how meane soever, hath an excellencie put vpon him by God, euen his owne Image, to which honour and reuerence is due: therefore husbands are commanded to honor their wiues, 1. Pet. 3. 7.

Ænig. 343.

*How may a thing bee found when it is lost, and lost when it is found?*

*Resolution.*

*Christ dea-  
rer then  
our life.*

A mans life if it be lost for Christ in this world, it will be found in a better, where it will be lost if it be found here with deniall of Christ.

Ænig. 344.

*How may one feele a misterie that doth not come neere him?*

*Resolution.*

*The power  
of true  
mercy.*

By the affection of mercy and mutuall compassion each feeling together with other their miseries, as if they were our owne, Rom. 12. 15. Heb. 13. 3. thus Christ felt our sorrowes *Esa*y the 53. 4. and thus are we to feele one anothers sorrowes, as fellow members which suffer together, and reioice together, 1. Cor. 12.

Ænig.



Ænig. 345.

How may a Lion and a Lambe dwell  
peceably together?

Resolution.

Wicked men, which by the corrup-  
tion of nature, are fierce and cruell, as  
Lyons, Beares, and Leopards, being  
by the Gospell effectually changed, in  
minde and affections, do frame them-  
selues to liue mildly and peaceably  
with Gods children, which are (as  
Lambes) for weaknes and innocencie.  
*Esay 11. 6. 7.*

Peace a-  
mongst  
Gods chil-  
dren.

Ænig. 346.

How may one giue much that hath no  
thing to giue?

Resolution.

One may giue spirituall things plen-  
tifully, that hath no earthly things to  
giue, as the Apostles, *Acts 3.* Also  
an honest poore man, who himselve  
hath nothing to giue, yet by setting on  
the charitie of the rich in giuing occa-  
sions, and by consenting to the good  
workes of others, by this meanes they  
do giue much; also by giuing his mite  
frankly.

How a  
poore man  
may be li-  
berall.

Ænig. 347.

## Myſticall Caſes and

Ænig. 347.

*What is that, that maketh two bodies one, and cannot make two mindes one?*

*Reſolution.*

*Marriage  
the force  
of it.*

It is lawfull marriage, which alwaies vniteth two perſons in one, but doth not alwaies vnite their affections, *Mat.* 14. 5. Lawfull marriage is with conſent of parents and parties, between them of one true religion and without the degrees. *Leu.* 18. 3. 4. &c.

Ænig. 348.

*What is that, that makes two mindes one, and cannot make two bodies one?*

*Reſolution.*

*Freindſhip.*

It is Chriſtian friendſhip and brotherly charitie, which is the glewing together of diuers mindes, whoſe bodies are farre aſunder.

Ænig. 349.

*How may one be a theefe, that neuer ſtole?*

*Reſolution.*

*Theſe many waies  
committed.*

1 One may be a theefe in affection and deſire, who did neuer ſteale in action and deed.

2 He that neuer ſtole other mans goods, may yet be a theefe, dealing negli-

negligently in any office, for he withholds from others their right and dew, which is theft *in foro conscientia*.

3 He that neuer stole, by taking the substance of others from them, yet may be a theefe in sayling to preserve and increase their substance when he might.

4 Every idle person is a theefe, though he did never actually steale, for he lives vpon other mens labours.

*Ænig. 350.*

*How may one be a theefe in his owne?*

*Resolution.*

Every man is but a steward of his <sup>we be but</sup> goods, which if he do not husband ac- <sup>stewards</sup> cording to the minde of God the gi- <sup>of Gods</sup> ver, he may be arraigned at the barre  <sup>blessings,</sup> of Gods iustice, for committing theft in abusing his owne.

*Ænig. 351.*

*How may one be both an owner, and a steward in the same goods?*

*Resolution.*

(An owner (*foro civili*) before men, <sup>Yet true,</sup> and in the courts of humane Iustice, <sup>Owners.</sup> yet a steward (*foro conscientia*) before and in respect of God, who hath but trusted

truſted men every one with a portion of his goods, in concluſion to be counteable for the well vſing, and to take him for the chiefe Lord of all.

*Ænig. 352.*

*How may one ſpeake the truth, and yet ſinne?*

*Reſolution.*

*Truth may  
be ſpoken  
with an  
euill mind.*

He that ſpeaketh truth with an euill malicious minde (as *Doeg* did) to doe hurt, doth as much ſinne, as he which reports a lye, *Pſal. 53. 1. 2. 3.* Alſo a Preacher which ſpeaks true things and liueth not accordingly is a lyar; ſo is every Chriſtian counterfet.

*Ænig. 353.*

*How may one doe more hurt by telling a lye, then by taking ones goods from him?*

*Reſolution.*

*A good  
name is  
about ſub-  
ſtance.*

A Slanderer, who with lyes wounds the good name of his neighbour, is worſe then a theefe, by how much credit is of more price then gold, *Proverb. 22. 1.* and one were better be ſpoyled of his goods then of his good name.

*Ænig. 354.*

*How may one be conſcious without ſin?*

*Reſo-*

Resolution.

If one couet spirituall gifts, desiring *There is a* to be more furnished with them, and *good cause* to do more good with them, this couetousnesse. *to use.* ueting is farre from sinne; to couet heavenly riches is a good couetousnesse.

Ænigma 355.

How may one be couetous in that which is his owne?

Resolution.

If he doe immoderately loue it, setting his heart vpon his riches: though *An euill* well gotten, yet being too much delighted in, greedily desired, and nigardly vsed, it is great and dangerous couetousnesse. *couetousnesse.*

Ænig. 356.

What is that, that makes a rich man poore while he is rich; and a poore man rich while he is poore; And how this may bee?

Resolution.

Couetousnesse doth the one; And *Contentment.* contentment will do the other.

Ænigma 357.

How may one at once want all things, and yet possesse all things?

Reso.

## Resolution.

Maketh  
rich

1 The faithfull in their greatest wants are heires of the world. 2 Also in Christ they possesse all things. 3 Also in coueting nothing.

## Ænig. 358.

*What is that, that increaseth by spending, and wasteth by keeping?*

## Resolution.

Good  
things in-  
crease by  
use.

A mans blessings spirituall and worldly doe increase by giuing them forth according to our abilitie and calling: but they waste and wither away being hid in the ground, as a talent in a napkin, for as to him who hath, it shall be giuen, so from him that hath not, shall be taken that he hath.

## Ænig. 359.

*How are we forbid to lust, yet wee can neither live, nor live well without lust?*

## Resolution.

Some lusts  
be good.

It is carnall lust either originall or actual, with consent or without, which we are forbid, when we lust some euill condemned of God: but it is naturall lust after things necessarie for life, and spirituall lust after good things of the life

life to come, without which we cannot live, or live well.

*Ænig. 360.*

*What sorrow is that, that is the high way to ioy?*

*Resolution.*

Godly sorrow alwaies ends in ioy; who so truly mourneth for his sinnes as offences of a good God, or for the iniquities and afflictions of others: they so flow in teares, as they shall reape in ioy.

*Godly sorrow a path way to ioy.*

*Ænig. 361.*

*How is grace the mother of good works, and yet good works be contrary to grace?*  
*Rom. 11. 5. 6.*

*Resolution.*

It is the merit of good works, or the doctrine of deserving by them, and placing trust on them, which cannot stand with the doctrine of grace, for if saluation or election be of grace, it is not of works, yet one cannot do a good worke, but thorough the aide of grace.

*Grace the mother of good works*

*Ænig. 362.*

*How is death the wages of euill works, yet eternall life is not the wages of good works?*

*Reso-*

## Resolution.

Euill  
workes me-  
rit heell.

Euill workes are our owne and bee perfect, and so merit death as a stipend by the iustice of the law, which accuseth every sinne: but our good workes are from God, not ourowne, and be due to him as a debt, also being vnperfect needing pardon, therefore cannot merit. *Rom. 6. 25. Rom. 8. 18.*

Ænig. 363.

*What is that, that at once is both dead and immortall, and how this may be?*

## Resolution.

Vnregene-  
rate men

It is the soule of an vnregenerate man, immortall by nature and Gods decree, but dead in sins and trespasses. *Ephes. 2. 1.*

Ænig. 364.

*How can another be flesh of ones flesh, And yet this one not flesh of his flesh?*

## Resolution.

Haue no  
fellowship  
with  
Christ.

Christ the Sonne of God tooke the flesh and nature which is common to all men, yet many men haue no communion with Christ: hee is flesh of their flesh, but they be not flesh of his flesh; hee one with them by communion of nature, and they not one with him



him by communion of grace.

*Ænig. 365.*

*How may one have body and soule, yet  
be all flesh and body?*

*Resolution.*

A man vnregenerate in respect of <sup>wholly pa-</sup> his qualities, is all flesh and corrupt, in <sup>lured.</sup> hauing a masse and body of sinne, before his new birth, yet as touching his substance hee consists of body and soule.

*Ænig. 366.*

*What creatures bee they which being  
dead, are yet sauaige and wilde?*

*Resolution.*

Vnregenerate persons are likened vnto wilde sauaige beasts, for fiercenes of nature, and their soules being dead through sinne, they walke after the wiltnesse of their naturall disposition, <sup>Of a bris-</sup> and so being dead are still wilde; yea <sup>tish disposi-</sup> therefore wilde because dead <sup>tion.</sup> spiritually.

*Ænig. 367.*

*How may a branch be in the Vine, yet  
be fruitlesse and perishe?*

*Resolution.*

Christ is the Vine, all Christians be <sup>Seem to be</sup> as branches; whereas some bee truly <sup>in Christ.</sup>

X

grafted



grafted into Christ by a lively faith, and these bring forth good fruit; others be in him onely by profession, or in the account of the Church; or sacramentally; as hauing receiued the pledges of vnion with Christ, tasting also some of his sweetnesse: these remaine barren and fruitlesse, *Ioh. 15.2.*

*Ænig. 368.*

*How may a thing reuine and liue again, which was neuer dead?*

*Resolution.*

*In their  
ignorance  
of the Law  
sin is dead.*

It is sinne in a naturall man, which being stirred and irritated by the Law duely considered and vnderstood, is thence said to reuiue, *Rom. 7.9.* wheras before it was not dead in truth, but counterfetly: because it doth not disquiet the conscience: as a sleeping dog that stirs not.

*Ænig. 369.*

*How may one that is already dead, be said to dye while he liues?*

*Resolution.*

*In the  
right  
knowledge  
of the Law  
themselves  
dye aye.*

When he comes to feeble himselfe to bee dead, and earnestly thinkes of his owne damnation reuealed vnto him by the law, though he liue in his body, yet

yet he hath a sense and taste of eternall death in his soule, it faring with him as with a condemned malefactor, who dieth while he liues. *Rom. 7. 10.*

*Ænig. 370.*

*How may one be washed, sanctified, eat Christ; And yet not be saued?*

*Resolution.*

One may be washed sacramentally, sanctified generally, eat Christ in a misterie, (the signe of Christ, for likenes called Christ himselte) receiue the common gifts of the Spirit, as to pray, to preach, &c. yet be an hypocrite, as *Saul, Iudas, Simon Magnus, &c.*

*How far they may go, and yet perish.*

*Ænig. 371.*

*How may one be a great lyer in speaking the truth?*

*Resolution.*

An hypocrite speaking truth in his profession, yet denying it in his works, prooues a great lyer, *1. Ioh. 1. 6.*

*The hypocrite is a great lyer.*

*Ænig. 372.*

*How may one bee both a man and a beast at once?*

*Resolution.*

As Herod was; by nature a man, in qualitie a foxe for his subtiltie and wil-

*Since turne into beasts.*

X 2,

linesse.

linesse. Also obstinate and desperate sinners, haue the substance and shape of men, yet the condition of dogs and swine, *Mat. 7. 7.*

*Ænig. 373.*

*Who is he that sleepeth while hee is awake?*

*Resolution.*

*Securitie.*

The carnall and carelesse gospeller, his soule sleeps in sinne, being secure of Gods iudgments, while his bodily eyes be awake; also on the contrary,

*Contrary.*

the soule of the godly is watchfull, when the eyes of the body are closed with sleepe: euen in bodily sleepe, his heart sleepeth not.

*Ænig. 374.*

*How doth the Scripture call some righteous, who haue no true righteousness in them, or imputed to them?*

*Resolution.*

*Apparance  
of some  
righteous-  
nesse in  
some wic-  
ked men.*

One whose life is outwardly reformed, may lacke both inherent righteousness, a fruit of Sanctification, and imputed righteousness by faith, yet doing many righteous deeds, may seem to himselfe and to others, to be righteous: and sometime the Scripture calls

calls such righteous, speaking of men,  
as they appeare, not as they are. *Ezek.*  
18. & *Ezek.* 3.

*Ænig.* 375.

*Who are they that ioy in that that hurts  
them, and loue that which they abhorre,  
and how this may be?*

*Resolution.*

Sinfull scorners reioyce in iniquitie, *Scorning,  
the height  
of sinne.*  
and make a pastime of sin, which turns  
to their destruction in the end: also  
they loue such euils in themselves, as  
they abhorre in others. *Rom.* 2. *Mat.* 7.  
2. 3. 4. *Mat.* 23. 23. 24. & c.

*Ænig.* 376.

*How may it be that sin should be dead  
in any person, and that person not mortified  
and dead to sinne?*

*Resolution.*

In the phrase of Scripture, sinne is *Sinne in  
many is  
still and  
quiet.*  
said to be dead, when it lyes still with-  
out moouing, not vexing and fearing  
the conscience; this is but a seeming  
death of sinne, which may be and is in  
many, who neuer knew what true  
death and mortification of sin meant.  
*Rom.* 7. 8.

Ænig. 377.

*What bread is it that alwaies hurts the owner and the eater?*

*Resolution.*

*Sinne of  
oppression,  
dangerous.*

It is the bread of oppression gotten by deceit and violence, which being sweet in the mouth, prooves grauell and bitterneſſe in the belly. *Prou.*

Ænig. 378.

*What sinne is that, that most dishonourth God, yet is least regarded of men?*

*Resolution.*

*Vnbeleife  
the greatest  
sinne.*

It is the secret vnbeleife of the heart, which at once robs God and spoyles him of his mercy, truth and power: whereas most men make least account of this sinne, because it is most high from common vnderstanding and from common sense.

Ænig. 379.

*How may one worship the true God, yet be an outward Idolater?*

*Resolution.*

*Outward  
Idolatry  
how many  
waies.*

First, if the true God be worshipped in a strange manner, by a worship not commanded in his word, as Papists. Secondly, if the true God bee worshipped out of Christ, or not by, or with

with Christ, as the Iewes and Turks do worship him. Thirdly, when men are present at Idoll-service, and yet reserve their hearts for God, as neuters and time-servers doe.

*Enig. 380.*

*How may one be both a Vassall and an Emperour at once?*

*Resolution.*

If a worldly Prince be a slave to his owne passions and lusts, he is at once both a Vassall of sinne, and Emperour of men. Also every godly person reigning as emperour over his affections, confesseth himselfe a vassall and servant to do all homage vnto Christ his Redeemer.

*Sinners be slaves.*

*Enig. 381.*

*What vice is that, that maketh men li-  
kest the devill, and unlikest to Christ, and  
how this may be?*

*Resolution.*

It is the vice of enuy and pride, whereby men most resemble Satan, who out of most deep pride against God, and enuy against man, overthrew himselfe and all mankind.

*Envy a Diabolical vice.*

X 4

*Enig.*

## Mysticall Cases and

Ænig. 382.

*What fountaine is that, that sendeth forth both sweet waters and sowre, and how this may be?*

Resolution.

*A wicked tongue.*

It is a malicious and blasphemous tongue, which at once bleiseth God, and curseth man. *Iam: 3.9.10.*

Ænig. 383.

*How is ignorance a sinne; yet one may be ignorant without sinne?*

Resolution.

*How farre  
ignorance  
is a sinne.*

Ignorance of some truth which we may know, and are bound to know, is a sin against the first Commandement: yet one may be (without sinne) ignorant of many things which be vnpossible to be knowne, and vnbehoofefull; such is the ignorance of Christ and of the Angel touching the last day; and of man touching the same and all other secrets of God, which his word doth not teach.

Ænig. 384.

*What is that, that maketh some mens best works their greatest finnes, and how this may be?*

Reso-



Resolution.

It is a false heart, or an euill vnbelieuing heart mockinge God with shewes, and men with apparances of pietie and vertue, when all is rotten, and vnfound within at the bottome, *An euill heart makes christe worker.*  
Esay 1. and Esay 66.

Ænig. 385. 386.

How may one sinne necessarily, yet not certainly and compulsarily?

How is there a necessity of sinning where there is a liberty of willing?

Resolution.

All wicked men sinne necessarilie, being seruants and bond-men to sin *Wicked men sinne freely yet cannot chuse but sinne.* so as they can doe nothing but sinne: yet their will sinning freely by election they sinne without compulsion, as Christ saith of the Iewes Iohn. 8. they would do the lust of Sathan their father, yet addeth that they were bound, necessity and liberty may well meete together; a thing may be freely done which is yet necessarily done, howbeit liberty & compulsion cannot stand and agree in one man: the will of men is neuer compelled, yet is it in seruitude to lust.

Ænig.

Ænig. 387.

*How may one at one time in respect of one thing both see and not see?*

*Resolution.*

*His know-  
ledge.*

An euill man may see a truth speculatiuely, to know it, yet not so see the same truth as to practise it.

Ænig. 388.

*How may one denie him, whom he professeth?*

*Resolution.*

*Deniall of  
God.*

If he denie him in deedes whom he professeth in words.

Ænig. 389.

*How may God iustly not hinder sinne when hee may, yet it were a fault in vs so to doe?*

*Resolution.*

*Men must  
hinder sin  
in others  
else they  
sinne.*

2

3

God is most free, men are bound to his law. Also it is a part of iustice in God not to hinder sinne, when thereby former sinnes are to bee finished, lastly sometime this not hindering of sinne prooues occasion of many and great good, as in *Adams* fall, in *Dauid* and *Salomons* sinne, in *Peters* deniall.

Ænig. 390.

*How are we commanded to contend for the*

*the faith; and yet contention is forbid as a  
fruite of the flesh?*

*Resolution.*

There is a holy and necessarie con-<sup>What is</sup>  
tention when according to our vocati-<sup>strife is</sup>  
on we strue for the feare and worship <sup>wicked.</sup>  
of God, for vpholding the doctrine of  
faith with desire not to ouercome men  
but the errors vnto Gods glorie, and  
profit of the Church: but priuate con-  
tention with bitterneffe in our owne  
quarrels, or publike needlesse and god-  
lesse contentions be fruits of the flesh.

*Enig 391.*

*How may one doe many good things yet  
himselfe an euill man?*

*Resolution.*

Herod and Iudas not having faith & <sup>An euill</sup>  
a good conscience were ill men, yet <sup>man can</sup>  
they did many things which for sub- <sup>doe no</sup>  
stance of the worke done were good, <sup>good work.</sup>  
and good to others; yet in respect of  
the persons who did them, they were  
no good but euill workes, for an euill  
tree cannot bring forth good fruite.

*Enig. 392. 393.*

*How may two moue the same question  
yet the one offend the other not?*

*How*



*How may three laugh at one thing, and  
only one of them be without ſinne?*

*Reſolution.*

*Actions to  
be iudged  
of by the  
and and  
minds.*

If the one moue it curiouſly for ſtrife ſake, the other ſoberly for learning ſake, to be better inſtructed: or if the one do it out of doubt, and diſtruſt as *Sarah* about her ſonne promiſed, the other out of faith as *Abraham* did who laughed for ioy becauſe he beleeued the meſſage touching a childe in his old age; but *Sarah* of vnbeleife was moued to laugh, *Iſmaell* in ſlouting manner, as a Scoffer, *Gen.* 21.

*Enig.* 394.

*How may one offend more by doing a  
good thing, then an other ſhall do, by doing  
an euill thing?*

*Reſolution.*

*Sinning  
againſt  
conſcience.*

He that doth a good thing againſt his conſcience, whiles he iudgeth it euill, is more a treſpaſer then hee who doth ſome euill ignorantly not knowing it to be euill.

*Rom.* 14.

*Enig.* 395.

*How may one without offence of God  
aſke ſomething of him which hee will not  
gine, yet another aſking what he is willing*

to giue, shall offend?

*Resolution.*

A childe may aske the life of his fa-<sup>wicked</sup>ther, a wife of her husband, yet not <sup>prayers be</sup> offend, ( though God be vnwilling to <sup>sinnet,</sup> graunt it ) being asked with condition of his will; the Isralites murmuring in distrustfull sort, asking meate which God was willing to giue, did sinne in their praier, *Paul* sinned not in crauing to haue that prick of the flesh remou'd, though God ment to denie it, because he praied with submission to his will.

*Enig. 396.*

*How may one be a looser at that time when he is a Winner?*

*Resolution.*

A couetous man may winne much <sup>Loss of</sup> worldly wealth and yet bee thereby a <sup>soule the</sup> looser of his soule, also an euill prea-<sup>greatest</sup>cher may be a looser of himselfe when <sup>losse.</sup> he winnes others vnto God; Lastely many a wicked man looseth his credit at what time hee gaines some commo-  
ditie.

*Enig. 397.*

*How is Vsury a sinne yet one may be an Vsurer without sinne?*

*Resolution*



## Reſolution.

*Uſury committed without ſinne.*

*Lending being a worke of mercy muſt be free as Chriſt commaundeth Luk. 6.*

Uſurie whereby wee encrease our ſtock by compact, in reſpect of lending mony or other things to the hindrance of our neighbour, is a ſinne, but to increase our ſpirituall graces by the due uſe of them, is a Chriſtian uſury and commendable.

*Ænig. 398.*

*Seeing God alone is to be worſhipped, how may we worſhip men without ſinne?*

## Reſolution.

*Euill worſhip is no impeachment to religious worſhip.*

There is a religious diuine worſhip (which by our bodies and ſoules is to be performed to God, as to the ſearcher of the hart and Lord of all) where of no part can be giuen from him to any other without ſinne *Act. 10. 26. Math. 10. 4. Reuel. 19. 10.* But a ciuill worſhip is due to magiſtrates and all our betters, in reſpect of their authoritie and giſtes euen by the commandement of God which not to giue willingly is a ſinne.

*Ænig. 399.*

*How may the firſt be laſt and the laſt be firſt?*

*Reſolution.*

*Resolution*

This is fulfilled in the Iewes, and <sup>Vocation of</sup> Gentiles, who being called after the <sup>the Gentils</sup> Iewes were receiued into fauour and stand in grace, while the Iewes who were before them for outward vocation are now cast out for their vnbeleife & become the last, they were last in acceptation with God, who were foremost in his outward vocation, whereas the Gentiles being last by vocation, became first in acceptation.

*Ænig. 400.*

*What is that, that was once mortall and twise immortall?*

*Resolution.*

It was *Adams* body once mortall by <sup>Bodies im-</sup> sinne, twise immortall, once by creati- <sup>mortall.</sup> on, second time by glorification.

*Ænig. 401.*

*How may death which is as the wages of sinne and porch of hell, bee yet the way and passage to heauen, or how may heauen and hell haue both one gate?*

*Resolution.*

Death naturall is the gate and doore <sup>Death the</sup> to let into the pallace of heauen, such <sup>gate of hea-</sup> as fall a sleepe in Christ, and others <sup>uen & hell.</sup> that

that die in vnbeliefe and sinne into the dungeon of hell: this difference hapneth by the merit of Christ his death, sanctifying death to his members, to be a porch of paradice, and not to others, to whom it proues a part of their curse, a passage to the infernall lake.

*Enig.<sup>r</sup> 402.*

*If Christ hath destroyed death by his death how is it that the godly must die?*

*Resolution.*

*All men  
must die.*

Christ hath destroyed and so taken away the sting of death, as it shall not hurt the godly, but help them rather; yet they die, first to fulfill Gods decree, secondly to obey his will and ordinance, thirdly to be ioyned immediately and fully vnto Christ, their head hauing in their death put of sinnes with their bodies.

*Eng. 402.*

*How hath Christ overcome death by his passion, yet death is the last enemy, that shall be destroyed?*

*Death the  
last enemy  
must be  
destroyed.*

*Resolution.*

Christ in his passion got a victory ouer death in part, at the last resurrection



Etion hee shall have a full conquest;  
before the curse was removed, but at  
the iudgement the thing it selfe shall  
be quite done away, to have no power  
ouer faithfull persons.

*Ænig. 404.*

*How is it appointed for men once to die,  
yet there are many that shall not die?*

*Resolution.*

Ordinarily men die once by vertue Some easily changed.  
of Gods appointment; whereas some  
dead were raised, and other at the  
great iudgement shall only be chang-  
ed, this is extraordinarie, howbeit that  
change is a kinde of death.

*Ænig. 405.*

*How can a body which is dead and rot-  
ten yet live at the same time that it is  
dead?*

*Resolution.*

The bodies of *Abraham, Isaac, and* Certainty of resurre-  
ction.  
*Jacob*, (and so of other Saints) At  
what time they are dead and rotten in  
the graves, they are alive to God (to  
whom all live) who hath made a Co-  
venant of life with the bodies of the  
elect, as well as with their soules, and  
is fully purposed to raise them at the

Y

last

last day, therefore to him they are as if they were already quickned to life,  
*Math. 22. 23.*

*Ænig. 406.*

*How may it be that dust shall be made to live?*

*Resolution.*

*By the  
 power of  
 Christ.*

At the resurrection bodies mouldred to dust, by the mightie power of Christ, shall be restored to life, being ioyned to their owne soules, 1. Cor. 15. 22.

*Ænig. 407.*

*How is it that all shall rise from death, and yet the resurrection is called the resurrection of the iust?*

*Resolution.*

*Of men &  
 women.*

All men and women shall rise (for resurrection shall bee of iust and vn-iust) but because the benefit of the resurrection appertaines to the iust, who shall then be glorified in their bodies, thence is it called the resurrection of the iust.

*Ænig. 408.*

*How may bodies bee spirituall and yet remaine bodies?*

*Resolution.*

Resolution.

At the resurrection the bodies of <sup>Spiritual</sup> the Saints being the same in substance <sup>bodies of</sup> as before, yet because they shall bee <sup>cor their</sup> susteined and preserved by the imme- <sup>resurrecti-</sup> diate workeing of the spirit, without <sup>on,</sup> naturall meanes of Phisicke meat &c. hence are they called spiritual, though they stil be bodies, 1. Cor. 15. 44.

Enig. 409.

How is Christ iudge of quicke & dead, yet it is written that he came not to iudge the world?

Resolution.

Christ his comming in infirmitie, it was to bee iudged and condemned for sinne, that he might purchase redemption by the price of himselfe, but his second comming in glory will bee to iudge the world, by rendring every man according to his workes

Last iudg-  
ment.

Enig. 410. 411.

If Christ bee the onely iudge of the world how is it written that the Saints shall iudge the world?

How may it bee that the Saints shall iudge the Angels?

Y 2

Resolu-



## Resolutions.

*Christ the  
Judge.*

Christ shall iudge the world (that is, the inhabitants, angels, and men) as his fathers lieutenant, by his commission and authoritie gathering all before him, inquiring into them, pronouncing a righteous vnreucable sentence, which presently and mightily shall bee executed, thus Christ alone shall iudge: the Saints shall iudge as his assistants, giuing consent and approbation to his sentence, 1. Cor. 6. 2. 3. thus also shall they bee iudged euen of Diuels who are Angels of the bottomlesse pit.

*How  
Saints shall  
iudge.*

*Enig. 412.*

*How is it that the vngodly shall not stand in iudgement, and God will not enter into iudgement with the righteous, yet both quick & dead shall stand before him (that sitteth on the white throne) to bee iudged?*

*Resolution.*

*All iudged  
yet with  
differences.*

The righteous shall not come into iudgement of condemnation, nor the wicked into iudgement of absolution, but all shall come to the iudgement of inquisition and examination, Rom. 14. 2. Cor. 5. 10.

*Enig.*

Ænig. 413

What is that, that burneth and consumeth not, is changed and perisbeth, and yet abideth still, and how?

Resolution.

The Bush which *Moises* saw, *Exod. 3.* The world also the heavens, elements, and earth, <sup>but altered</sup> shall bee burned at last day, yet their <sup>in qualitie</sup> substance not consumed to nothing, <sup>not abo-</sup> but purified in that fire, like mettall re- <sup>lated.</sup> fined in a furnace, that they may abide in an immortall and glorious estate, being for our sinne in bondage to corruption, *Rom. 8. 21.*

Ænig. 414.

What country is that wherein is all day and no night, and how?

Resolution.

It is the country which we looke for in heaven, where shall be an everlasting most glorious light without any the least darke nesse. Heaven.

Ænig. 415.

What country is that wherein is all night and no day, and how?

Resolution.

It is the region of hell where shall be a perpetuall darknes without any light Hell.

*Mysticall Cases and**Ænig. 416. 417.**How may one live, being under and in  
an eternall death?**How may one bee in hell that neuer  
came in hell?**Resolution.**Hell of  
conscience.*

The life of the wicked in hell, shall  
be a dying life, and a living death;  
one may be in the hell of conscience  
who neuer shall come in the hell of the  
damned.

*Ænig. 418.**What reasonable creature is that which  
had a body, and neuer had soule?**Resolution.**Angels as-  
sumed bo-  
dies for a  
time.*

The Angels are reasonable crea-  
tures who assume bodies by Gods dis-  
pensation; when they were sent on  
messages to men, they appeared as  
men; but whence those bodies came,  
or whereinto they were dissolved, it is  
vnruealeable, therefore vncertaine.

*Ænig. 419.**What people bee they whose life is at  
once both happy and miserable, bitter and  
sweete?**True Chri-  
stians most  
blessed.**Resolution.*

They be true Christians, Gods faith-  
full

full children, who be happie and live sweetly vnder the hope, reioycing of eternall glory, but because they are most troubled with sinne, assailed by Satan, hated and persecuted by the world, therefore their life is miserable and full of bitternesse.

Enig. 420.

What soule is that which neuer was mixed with body?

Resolution.

God is the soule of the world, which is sustained and governed by his secret providence, as a body is quickned and ruled by the soule.

God is the  
Soule of  
the world.

2 Also Faith is the Soule of our soule whereby it liueth to God.

3 Finally Christ is the Soule of the legall Ceremonies, whereof the truth and substance was in Christ.

Enig. 421.

What grace is that which once had, is neuer lost, yet is vterly taken away?

Resolution.

A lively faith is gone and vterly taken away when wee die and inioy the things beleueed: yet in this life it is neuer lost, being once had, by vertue of Christs

Lively  
faith  
is  
not  
lost  
at  
our  
death.

Christs prayer, *Ioh. 17.* and by Gods  
covenant, which is everlasting. *Ier. 32.*

*Enig. 410.*

*What gift is that whereby we liue to  
God, yet it selfe shall dye when we liue?*

*Resolution.*

*No vse of  
is in hea-  
uen.*

We liue now by faith in the Sonne  
of God, *Rom. 1. 17. Gal. 2. last :* but  
when we shall liue by sight in heaven,  
then shall be no vse of faith.

*Enig. 411.*

*What rich man is he who made a great  
supper without meate?*

*Resolution.*

*Christ en-  
tertained  
by a faith-  
full soule.*

It is Christ Iesus when he cometh to  
suppe with a faithfull soule without  
earthly delicacies.

*Enig. 412.*

*What fire is that which being once kind-  
led, is neuer quenched and how this  
should be?*

*Resolution.*

*Hell fire  
unquen-  
chable.*

The fire of contention between the  
seede of the Serpent, and the seede of  
the woman, will neuer be extinct.

The fire of Gods vengeance in hell  
will burne for euer, so long as God in-  
dureth.

*Enig. 413.*



*Ænig. 423.*

Seeing all living creatures heere in earth be corruptible, how is there a worme that shall never dyo?

*Resolution.*

It is that worme mentioned in the Gospel, even horror of conscience for sinne, which shall gnaw the soule everlastingly, even as wood is eaten by the worme.

*Ænig. 424.*

How are we forbid to fashion our selues to this world, yet without sinne we may fashion our selues to the world?

*Resolution.*

We are forbid to fashion our selues to the world of the wicked, by imitating their vngodly customes and waies, but to follow the world of beleeuers, by living after their good example. this is a duty.

*Ænig. 425.*

How we may haue two mindes, and but one soule?

*Resolution.*

A regenerate man, hauing but one soule, yet in the state of corruption had his minde wholly depraued, which

by

by grace is wholly renewed, but not perfectly; whence it is that ſtill, hee hath both a good minde and an euill.

Ænig. 426.

*How may they waite for adoption, which be already adopted; and how this may be?*

*Reſolution.*

*The full  
fruit of  
Adoption  
enjoyed in  
Heauen.*

The adopted children of God, which be already ſonnes, and haue the ſpirit of adoption, yet they doe want the full fruition of the heavenly inheritance, (being heere cloyed and clogged with ſinnes and miſeries) which they doe both earneſtly and certainly waite for.

Ænig. 427.

*Whether dumbe and deaſe may be ſaued, ſeeing faith is by hearing; and onely beleeuers are ſaued?*

*Reſolution.*

*Dumbe &  
deaſe, how  
ſaued.*

Infants, idiots, dumbe and deaſe, which be the children of faithfull parents, they be within the covenant, and haue the ſeale thereof, therefore charitie will hope well of their ſaluation. Secondly, though they lacke the ordinary meanes of engendring faith (to wit) hearing of the word preached:

yet

yet seeing this cometh to passe without their owne default, by defect of yeeres or senses, therefore God who is not tyed to the meanes necessarily may without them, and doth inspire faith into so many of them as he elect; the Spirit bloweth where he listeth; if the Ravens call vpon God, what letteth but Christian Infants may in their kind and degree? yea the Scripture doth attribute a kinde of invocation to them, as Psal. 8. *And how shall they call on him, whom they do not beleue,* therefore they may haue faith, as they haue reason, the facultie, without the vse,

Enig. 428.

*How is God found of such as seeke him not, seeing it is written; God is found of such as seeke him?*

Resolution.

Elect sinners before they bee found of God and converted, they are found without their seeking: God rather seekes them, as in the Parable of the lost sheep, Luk. 15. and of the Vineyard, Math. 20. but being once found and converted, God moueth them

to

to seeke, by which seeking, they shall finde God more and more, and thus they finde when they do seeke.

*Ænig. 429.*

*How can mens flesh or garments be vncleane, seeing they be the creatures of God, and all be good which he hath created?*

*Resolution.*

*Vncleannes* They may be vncleane ceremonially, by touching of a Leper or dead corps, &c. Secondly, as creatures they be not vncleane but cleane, yet may bee and are defiled by contagion of sinne.

*Ænig. 430.*

*How can God punish children with their parents, who sinne not as they sinned?*

*Resolution.*

*Original  
sinne in  
Infants.*

Children doe not sinne by actuall transgressions, as their Parents doe, yet haue in them the selfe-same originall corruption, which they drew from their parents, and which will bring forth in time (in such as be left to their naturall sinne) the selfe-same fruits; therefore as men destroy young Wolves and Foxes, because they take the

the same pestilent nature and qualities with their dammes; so God is iust by smiting the parents vpon the children, for they be guilty (by birth-sinne) of his wrath, and will tread in their parents steps.

*Enig. 431.*

*How Christ can be said to be only wise, seeing others (as Salomon) be wise also?*

*Resolution.*

Christ his wisdom is essentiall to *Man; wise* him; also most perfect, whereby hee *but by participation* (as God) knoweth himselfe and all *of Christs wisdom.* things exactly, yea and he is the Author of all wisdom, both in Angels, and men, and thus hee is onely wise, which word onely excludeth not the persons of the Trinity, but creatures, who are wise but in part, and by participation of Christ his wisdom; and so as they cannot give their wisdom to others.

*Enig. 432.*

*How can we give any glory vnto God, seeing hee can receive no more than hee hath?*

*Resolution.*

The glory which we give vnto God,

How men-  
give glory  
to God.

is an acknowledgment and confession  
of Gods glorious properties, his wil-  
dome, goodnesse and power before  
men, that they magnifie him with vs,  
and not any addition to his most ab-  
solute glory, which he had with him-  
selfe from everlasting. *Ioh. 17. 4.*

Enigma 433.

How doth Christ say to his Apostles,  
you haue entred into other mens labours:  
yet Paul denieth that hee built upon any  
other mans foundation?

Resolution.

How Paul  
built on no  
other mans  
foundation

Christ meaneth the Prophets, and  
the labours which they take to instruct  
the Iewish Church, by their diuine wil-  
lings: and Paul saith truly, that hee  
built on no mans foundation, because  
he preached to the Gentiles, which  
before had not heard of Christ; as he  
saith, *Rom. 15.*

Enigma 334.

How is euery man bound to please his  
neighbour, yet he that pleaseth man can-  
not be the seruant of Christ?

Resolution.

How one  
man must  
please ano-  
ther.

We must please our weake neigh-  
bour in that which is good and profi-  
table

table to edifie him, *Rom. 15. 1, 2.* but wicked and stubborne sinners in that which is against honestie and religion, we may not please, if we will approoue our selues the seruants of God: and thus *Paul* is to be vnderstood of pleasing Infidels, against Christian faith, to their destruction, *Gal. 1. 10.*

*Enig. 435.*

*How was the sound of the Apostles gone into the whole world then, when the Gospel was not enery where preached?*

*Resolution.*

That in *Paul* his time the sound of the Gospel, came into all places of the habitable, and inhabited world, is very cleare by *Ro. 15. 19.* & *Col. 1. 6.* & *23.* & *Rom. 11.* according to the commission of Christ, *Matth. 28.* which no doubt the Apostles faithfully executed; howbeit now in our times many of those countries which first enioyed that light, haue through their vnthankfulnesse lost it, as Christ threatneth, *Reuel. 2.* Also some Countries might then lye drowned vnder water, (which are bared and dry since,) and some since found out which were then vnkowne.

*Enig.*

*Ænig. 436.*

*If God be rich towards all, how be any reiected and left poore and naked of grace?*

*Resolution.*

*All saved how to be vnderstood* By (all) is not ment euery singular person, but it is put distributively here in *Rom. 10. 11.* to all (that is) whether Iewes or Gentiles, without distinction of Country as in time past, vnder the law: also restrictively with limitation, to all which beleeue and call vpon him.

*Ænig. 437.*

*How is it that the Propbet praieth to be taught to number his daies, yet euery childe can do so much?*

*Resolution.*

*Numbring our daies.* It is one thing to number our daies Arithmetically, to summe vp our yeeres which is soone done; it is another thing to number them Theologically, or Christianly to be led to wisdom and godlinesse, by consideration of their shortnesse and vncertainty, which is not done but by grace from God.

*Ænig. 438.*

*How may one at once bee married and*

*not*



not married, possesse riches and not possesse,  
use the world and not use it?

Resolution.

This is done by mortification and  
deniall of a mans selfe, and contempt <sup>Mortifica-  
tion.</sup>  
of the world, which causeth that they  
which are indeed married and haue  
possessions, yet haue no hinderance  
thereby to godlinesse, and the king-  
dome of heauen, because they set not  
their hearts vpon them.

Enig. 439.

How the same persons may be at once  
both children and seruants to another?

Resolution.

As God is both a Lord and Father, <sup>A Child  
and a Ser-  
uant both  
at once.</sup>  
so the beleuer may be at one time,  
though in diuers respects, Seruants to  
the Lord, and Children to that Fa-  
ther.

Enig. 440.

What ladder is that, which toucheth  
both heauen and earth; and how this may  
bee?

Resolution.

That ladder is Iesus the sonne of  
man, <sup>The ladder  
to heauen  
is Christ.</sup>  
Iob. 1. v. last. who toucheth hea-  
uen by his diuinitie, and earth by his  
humanitie; also his mediation hath  
made peace between heauen and earth,

ioyning

Z

ioyning God and men together, who were enemies through sinne. *Ephes. 2.* and finally, by whom it is alone, that wee haue access to the kingdome of heauen, for he is *scala Cæli*, and the way and life. Ænig. 442.

*How may creatures descend and ascend vpon a ladder which hath no stayers or steps?* Resolution.

*Vpon who the Angels ascend and descend.*

The Angels, those most noble creatures, by ministring to Christ their head, and for his sake and honour vnto his members, do ascend and descend vpon the Sonne of man, that mysticall and immateriall ladder.

Ænig 443.

*If God dwell in heauen, and heauen be a creature, how was God without a dwelling before the heauen was made?*

Resolution.

*The Heavens wherefore made.*

This I answer with *Augustine*, God neither needed house to dwell in, when there was no heauen made (for he was a heauen and a house to himselfe) neither the heavens being made, he did finde a seat as a stranger wearied with wandering: the heavens have no glory wherby God is more blessed, but wherby

wherby Angels and men may be more happy, in beholding and enioying there the glory and maiestie of their good Creator. *Ænig. 444.*

*How is it written, that wee know not what to aske, yet the Lord hath taught vs in a praier what we should pray for?*

*Resolution.*

We haue a prayer giuen to teach the matter of our petition: but the right manner of asking wee must bee taught by the Spirit, who also in extremities and perplexed cases, suggests motions and requests, such as we our selues know not of. *Rom. 8.*

*Ænig. 445.*

*How may it be said, that the wicked know God, and yet the Scripture denieth that they know him?*

*Resolution.*

They know him by a generall knowledge from the sight of the creation, but not by a speciall knowledge of faith: they know him as a God, but not as a Saviour. Finally, they know him historically, not effectually to saluation.

*Ænig. 446.*

*If the Spirit make intercession for vs,*

*Z 2*

*how*

*how is Christ our only intercessor?*

*Resolution.*

*The spirit,  
how it  
praiseth for  
vs.*

The Spirit maketh intercession one way, by suggesting and prompting vs, helping vs to pray, *Rom. 8.* and Christ another way by merit of his death.

*Ænig. 447.*

*If Christ be Lord of all, how is he called a servant?*

*Resolution.*

*Christ;  
how called  
a Servant.*

A servant, in respect of his Father who sent him with commandement, to teach and redeeme his Church, *Esay 53.* in respect whereof he is Lord, hauing purchased it by his death, and now gouerning and preserving it by his Spirit and power.

*Ænig. 448.*

*Rom. 9.1. How may Paul sweare, yet breake not the precept, which saith, sweare not at all?*

*Resolution.*

*Swearing;  
how for-  
bidden.*

The precept forbids rash swearing, and swearing by creatures, as appears in the place of *Mat. 5.* Paul sware aduisedly in a waighy cause by the name of God only.

*Ænig. 449.*

*How can he be said to retorne to vs, who is euer with vs?*

*Euer*

Euer with vs by presence generall, by essence and power; yet returnes by his grace and benefit, when God restoreth them to such as were in part, and for a time without them.

*Ænig. 450.*

*How can hee be said to differ or long to put off, who doth all things in due time?*

*Resolution.*

In respect of vs who iudge of God *How a* as we would do of men, or because he *thing may* commeth not when wee would; yet *be said to* when it may be best for our good, and *be prolon-* that is due time. *ged yet* *done in* *due time.* *Ænig. 451.*

*How can Christ be of the seede of Da-* *mid, seeing he came not of Ioseph?*

*Resolution.*

His mother *Mary* was of *Dauids* *How Christ* *is said to be* *the sonne of* *Dauid.* *stocke, and lineage, and that is enough* *to make Christ the sonne of Dauid* *after the flesh, Rom. 1. 5.*

*Ænig. 452.*

*Seeing the Godhead did not arise, how was Christ declared God at his resurrection?*

*Resolution.*

The raising of his dead body by his *of Christs* *body an ar-* *gument of* *his godhead* *owne power was an argument of his* *godhead, which though it rose not, yet* *witnesed*

witnesed it selfe in quickening and raising of his dead body.

*Enig. 453.*

*If euery man be a lier, how is not he a lier who spake and wrote this?*

*Resolution.*

*How all  
men are  
liars.*

Not in speaking and writing, a lier, because he was inspired of God, and preserued from error in his doctrine, and writing, yet naturally a lier as other men be all without exception.

*Enig. 454.*

*How can Paul say no man is iustified by the workes of the law, and againe the doers of the law are iustified, and say truly?*

*Resolution.*

*The workes  
of the law  
iustifie not  
and why.*

He saith truly in both if wee vnderstand him to speake of the workes of the law, in one place as they be performed of vs vnperfectly so they iustifie not; and in the other place as they be commanded of God, in al perfection, so they are able to iustifie: in that they do not, the cause is in vs who fulfill them not, *Rom. 8. 3.*

*Enig. 455.*

*Abraham beleued and it was accounted to him for righteousness, and Phineas did*

did a worke which was reckoned to him for  
righteousnes, how doth this agree?

*Resolution.*

Very well, if by righteousnes in the one place yee meane forgiuenesse of sinnes, imputation of righteousnes by the obedience of Christ, and a righteous act or dutie in the other place: for workes iustifie declaratiuely though not effectiuely.

*Of Faith  
and workes*

*Ænig. 456.*

How is patience both the cause and effect of experience? *Resolution.*

The cause by working experience and trying Gods goodnes, and power, vpon which followeth increase of patience, as an effect of that experience, Rom. 5. 6. *Ænig. 457.*

How is it that iustification doth not abound towards all, seeing condemnation came vpon all? *Resolution.*

Because all be not in Christ by faith as all were in Adam by creation. Christ is iustification to all his, as Adam is condemnation to all that come of him Rom. 5. *Ænig. 458.*

*Of iustifi-  
cation and  
condemna-  
tion.*

Seeing all men were Gods owne, how was it that he bought them?

He

*We were  
bought  
with a  
price.*

He bought vs with a price in as much,  
as we were by Gods righteous iudge-  
ment for sinne inthralld to Sarhan  
who was Lord ouer vs, till Christ by  
the ranfome of his life redeemed vs?

*Enig. 459.*

*Seeing Baptisme is a Sacrament of re-  
pentance and mortification, and infants  
cannot repent and mortifie sinne, how is it  
that they are Baptized?*

*Baptisme  
of infants.*

Baptisme is giuen Infants by the  
right of the couenant: to which they  
belong, and therefore ought to haue  
the seale which is a lesser thing; also  
the grace of repentance is both sealed  
and furthered in Infants by this Sacra-  
ment, also the effect of Baptisme fol-  
lows long time after the act of baptism.

*Enig. 460.*

*How is it that any were damned, seeing  
the Apostle saith, he that is dead is freed  
from sinne, and where no sinne is, there is  
no damnation? Resolution.*

*Dying to  
sinne.*

They which be ciuilly dead, sinne  
not by outward actuall sin, as theiues  
strangled steale no more, all such as be  
spiritually dead are freed from the do-  
minion and power of sinne.

**FINIS.**





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